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Pro-Slavery.

From the Christian Politician.

ANOTHER SOUTH CAROLINA LEGISLATOR.

MY DEAR BRISBANE:—Your paper, the "Christian Politician," reached me, and I have perused it, although the very title is sufficient of itself to deter any Christian from reading it. A blasphemous publication uniting Church and State. The Christian Politician! Well, brother Brisbane, I had hoped that although you, together with many others, (who are called Divines,) sanction a union of black and white in your foolish and ungovernable zeal for abolition, would never had the temerity or the shameless audacity to attempt to unite Church and State. The Christian Politician! Your general abolition notions, I see, are derived from the head quarters of Giddings, Tappan, & Co. and I had thought that no men of sane mind would have attempted to scatter such pollution, such slander, not only on the interests and institutions of the South, but on the holy religion of Jesus Christ. Did you think, Sir, when scattering these missiles amongst the members of the Legislature of South Carolina, that you would work effect? Well, Sir, you have worked effect, and should you pass through our State, unless incognito, neither your gray hairs (if you have any) nor the sanctity of your vocation, would protect you from a decent coat of tar and feathers, tar being regarded as a "matchless sanative" for diseases of the brain. We have slaves, Sir, yes, niggers, and a majority of them is the ****est rascals, and requires the ****est most cowhide to keep them straight that you can imagine. But, however, by keeping one overseer to conduct the management of the farm, and another expressly to assist the master in flogging, we can jog on right smart. Another glorious alternative remains to us also, after flogging till they become insensible, which is to cut short the clothing and feeding; and if this will not all do, we mount them on the stump, and cry them off to the highest bidder. Now, brother, what will you do? Will this picture hurt you? Will you occupy sleepless pillows, or will you come and take them away, and meliorate their condition? I am at a loss to know how you will do? Did you ever smell a nigger If you did not, a few inhalations just after undergoing a little castigation of five hundred lashes, I am sure would much increase your zeal in the cause. What do you, and all the rest of the ***** fools in the North, expect to gain by your "nigger excitement?" Do you expect we will finally liberate them? Don't lay that flattering unction to your soul. All your puny and silly efforts only strengthen us in our position, and only renders the condition of the slave infinitely worse. So soon as I received your paper my feelings were such that I was deprived of all rest until I drew out all my niggers and gave them the very——. I then felt relief. I tell you, Sir, we are sensitive on this matter; we are sharp folks here in the South; we know our rights, and knowing them we will maintain them. And now, Sir, for such a cobler, such a would-be editor as you, to attempt to assail the institution of the South is too much. The institution of Slavery has been handed down to us from the North; the Bible, the book you profess to believe in, sanctions it; the Constitution of the United States guaranties it; and **** your old soul, we intend to have it. You puppy, you are not fit to carry guts to a bear; you are fit for nothing, unless it be to place in Hell's kitchen to break bark over. I should have returned your paper earlier, but sheer negligence has prevented. I did think of committing it to the flames, or laying it by as waste paper, but the idea struck me that you might desire to exercise your charity by * * * * Be kind enough to insert this in your next paper, and send me a copy.

From the Rochester Daily Advertiser.

THE UNION.

"The editor of the Rochester (N. Y.) Daily Advertiser, asks, with 'Democratic' simplicity—'What would a severance of the Union do? Would it abolish Slavery? Not at all.' Why does he not ask, 'What has the Union done? Has it abolished Slavery? Not at all.' Nay, has it not cherished and protected that dreadful system, so that whereas at its formation, there were only some five or six hundred thousand slaves, now there are about three millions! Ask the slaveholders whether the American Union is not essential to the safety of Slavery!"

This shot is from the *Garrison* at Boston; and though let off with murderous intent, its execution is entirely harmless, the injury being in an inverse ratio to the malice which projected the missile thitherward. The method of answering questions by asking others is always convenient, but not invariably pertinent or satisfactory. That Slavery has not been abolished by the Union is true, nor was this one of the specified objects at its formation, consequently has no right to be urged as an argument for its severance, as though, in this, it had failed to redeem its promise, or answer the purpose for which it was instituted. But it seems Slavery has increased from some 600,000 to about 3,000,000, hence the Union ought to be abolished. This is one side of the picture, and now turn we to the other: The white population, at the formation of the Constitution, was about 4,000,000; now it is some 16,000,000, therefore the Union ought not to be abolished, it having promoted, in a pre-eminent manner, the increase and happiness of those recognized as parties to that instrument—the avowed aim of the Union. That the number of slaves has increased is true, and this was to have been expected, and doubtless was by those who formed the Constitution; but it never seems to have occurred to them that this increase was to be regarded as an argument for disunion, or in any way a justification of such a measure. In the institution of our National Government, no power over the subject of Slavery in the States was assumed or asserted,—that, however, with most others, being left to State regulation, and there it remains, unaffected by time—furnishing no more reason for a dissolution of the Union now, than it did the next year after the Constitution was adopted. Several of the States, since that time, have abolished Slavery; but suppose that the General Government had attempted to prevent such abolition, would not the States have declared, and truly too, that it was overleaping its supervisory limits? Most certainly; yet the aberration from its legitimate path, would not have been greater in the attempt at prevention, than would be now an effort to abolish Slavery in the States by the same authority. So far, then, the Union has conferred all the advantages it promised to those who were parties to its formation, and to the recognition of its governmental functions; hence, those who seek its destruction, are guilty of constructive perjury, and closely approximating limits to pass which would be treason. We are not wholly a stranger to the pharisaical cant of the New Englander, nor of the very warm sympathy he can express for the real or supposed oppressed ones afar off; nor are we oblivious to the fact, that while thanking God he is not like other men—slaveholders for instance, yet he will feel no compunctious visitings of conscience in abasing those of his own color, (if white be a color,) or in clamoring for laws which shall leave the artisan and common laborer at his mercy. That such men should clamor for a dissolution of the Union because Slavery exists now, as it did when the Union was formed, was to have been expected, especially after the developments of their characters and principles in the Hartford Convention; for, abrupt as the allusion may seem, it is nevertheless appropriate, because the *ism* now clamoring for dissolution, is but the rejuvenised bantling brought forth at the noted gathering of treasonists, and would-be allies of the aristocracy of England. That there are honorable exceptions to this conclusion, we are happy to admit; but they are not found in the number who support the proposition of disunion, so arrogantly sustained by this sanctimonious "Liberator."

But let us hear this Pharisee a little farther. He continues, alluding to this paper, as follows:

"The same 'Democratic' editor (don't forget his political profession) very coolly says—'Those who prate about extending the area of Slavery talk nonsense—for the area remains the same, whether Texas be in or out of the Union, as a matter of fact now.' His logic and morality run thus:—Here is a horde of bandits, eager to increase the number of their robberies and murders, but in danger of being arrested and brought to trial for their crimes. Hence, to secure themselves from justice, they propose to enter into a powerful alliance with a neighboring people."

If we understand this Boston *Solomon*, every man with a white skin in Texas, especially if he be an American, is a "bandit," a "robber," and a "murderer," who is about to be "arrested" and "brought to trial," by the Christianized, polished and slave-hating Mexicans, and for fear justice is about to overhaul them, in the persons of these favorites of the "Liberator," they ask to be circled in the embrace of the States, that they may be shielded from the punishment due their crimes! This is a remarkably charitable construction of motives, considering its source; that is, it might have been worse, if one knew how to make it so; yet, like all else from that quarter, it is quite deficient in an ingredient, deemed essential in some quarters,—truth. Let us see. In 1836, or thereabout, this dispenser of justice, the Mexican, started for this land of "bandits," for the purpose, as the "Liberator" would have it, of meting out justice to these criminals. They reached the Alamo—became masters of its Garrison—not the Boston "Garrison," mind—and in cold blood murdered the whole! This was the spirit of the slave-hating Mexican, and for the exhibition of which, towards Americans—*white men*—he is praised by the Liberator as the one likely to administer proper punishment to the "bandits" of Texas! Now let us see the reverse of the picture. These administrators of justice pursued their course through Texas—arriving finally at San Jacinto, where the whip changed hands—falling to the lot of these "bandits," "murderers," and so on; yet, bad as the "Liberator" represents them, they did not imitate the Mexican example, and murder those who fell into their hands. This is a sufficient answer to all the slang of the enemies of the Texans, among which the Liberator has an ambition to stand pre-eminent. Let no one dispute the palm of infamy to which it aspires.

From N[illegible]'s Weekly Messenger.

ABOLITION AND DISUNION.

Judge William Jay, of West Chester county, has written a lettet ro Dr. H. I. Bowditch of Boston, in answer to an inquiry whether he held the same opinions on Annexation. In this letter Judge Jay declares that "Dissolution of the Union must take place, and the sooner the better--that we are not bound to maintain the Union for the sake of the slaves—that a separation can easily take place now, and that it is the duty of the North to petition Congress peaceably to dissolve the Union." The worthy Judge receives very little countenance in this project from any of his political friends, and from some he is charged with direct treason, and from all he meets with severe reproofs. We have long given over the idea that treason was at the bottom of abolition, and we have placed it to what we deem its true source, viz: fanaticism and monomania, worse in its inception and practise than Millerism. Abolishing the African Slave-Trade and gradually emancipating the blacks by and with the consent of their owners, are acts devolving on citizens as a measure of national importance, in keeping with the freedom of our institutions. But from the very commencement of this agitation it was made to partake of a religious and not a national character—the churches took it up—the ministers took it up, and the subject, instead of being discussed upon its true principles, assumed a fanatical character until it now broaches the most treasonable designs, and strikes at the root of our national existence. This monomania on Slavery is like every species of madness brought on by taking a wrong view of a subject. Those who look to the Bible to encourage the abolition of Slavery, will not find their position strengthened by the good book, which was written when Slavery existed, but relying on the freedom of our institutions and separating the question entirely from religion, and placing the subject in the hands of laymen, was more likely gradually to achieve the object than making abolition a religious question, and madly calling for a dissolution of the Union in case immediate and universal emancipation does not take place. We are willing to trust the question of dissolving the Union with the political friends of Judge Jay. Angry as many of the North are against the South, and vice versa, we do not believe a dozen of American and respectable votes can be obtained either side of Mason and Dixon's line, to consent to a division of the Union. We are willing to trust even the most clamorous laymen in the North against Annexation, with the question of preserving the Union, and they will advocate the liberation of the colored race, and at the same time clamor for the preservation of the Union. We have always maintained, and do now assert, that great injury has been done to the blacks by the constant efforts of the Abolitionists to set them free, and that their condition and freedom of locomotion and general happiness have been seriously affected and injured by the Abolitionists, and that they are the worst enemies the colored race now have.

THE BLACKS OF MOYAMENSING.—The condition of a large portion of the blacks of Moyamensing is such, that it would reflect disgrace upon the heathens of Africa. * * * * * It is, indeed, a strange thing, that the loving Abolitionists have so long overlooked this portion of their brothers, their sisters, and their children, and extended their sympathy further South, even so far as Texas. But a new order of things is to be made. The condition of these negroes will soon be made better; the Abolitionists, true to their principles, are about to embrace, most affectionately, all their dark-skinned, poverty-stricken relatives, and for once act with consistency. The day will be hailed with pleasure, and it will prove conclusively, that the Abolitionists will not flinch when heavy drafts are made on their pockets, because they are not pocket patriots in any sense of the word.—*Am. Adv.*

From the Morning News.

THROWING MUD.—The New Orleans Picayune, referring to the Countess of Buchan's silly placard over the entrance to Dryburgh Abbey, "*Slaveholders from America not admitted*," is after this wise spiteful, without being witty:

"If she would remove the placard from over her gate, and put in its stead one with this inscription upon it: 'The Countess of Buchan is at home,' no one would go in, as we are informed she is as ugly as a mud fence, and squints awfully."

FANATICISM.—We perceive that one Mary Grew, of Philadelphia, whether maid, wife, or widow, is not mentioned, is in correspondence with the London Anti-Slavery Reporter. She contends strenuously against the use of any materials produced by slave labor. We wonder what she sweetens her coffee with, or whence she gets cotton to stuff her bustle. —*New Orleans Picayune.*

Selections.

From the Baltimore Saturday Visitor.

BRITISH WEST INDIES.

(*Concluded.*)

Some persons appear to suppose that the whole responsibility of this evil rests upon slaveholders. I view the subject in a very different light. Slavery, like all other great national evils, depends upon the sanction of public opinion; and every man who contributes to support a corrupt state of public sentiment, is so far responsible for the evil it promotes or sustains. It would be absurd to suppose that the three millions of slaves in the United States, could be kept in bondage by the comparatively small number of persons who own them. They are held by the authority of law, and with the sanction of public sentiment. We know that laws which have lost that sanction, are considered obsolete; they are a dead letter, and cannot be enforced. So long as Slavery is sustained by law and by public sentiment, the whole physical force of the nation is pledged for its support. We see, then, that not only those individuals who hold slaves, but the whole nation isresponsible.

We are admonished by the voice of history that national crimes are always punished; sometimes by the direct intervention of Providence, but more frequently by the operation of those moral laws which the Deity has established for our Government. A long continued system of oppression and injustice, weakens in the public mind that reverence for law and respect for the rights of others, which are essential for the preservation of order. The conduct of this nation towards the Indians, and the descendants of Africa, has been too often marked by a disregard of the obligations of justice and mercy. Our rulers appear to consider these great principles as obsolete, and *expediency*, has become the rule of their actions. The consequence is, that the mass of the people are becoming infected with the same pernicious views, a disregard of law and order is spreading through the nation, and we are beginning to reap the bitter fruits of the seed we have sown!

Is there not, in many parts of our country, a disposition manifested to set at naught the most salutary laws—to trample upon the principles of justice and mercy—and to resort to the most violent and revolutionary measures, in order to advance the interests of a party, or to seize upon the spoils of office! How frequent are the instances of lynch law! How dreadful the effects of mob violence! If these disorders should continue to increase as they have done, will not anarchy ensue, and crimes be multiplied, until the people, disgusted with the evils they have brought upon themselves, will abandon the principle of self-government, and take refuge under the shadow of despotism.

Already we hear from both the North and the South the cry of "disunion," and in both cases the root of dissension is found in the system of Slavery. Nearly all the bickerings in Congress, the fluctuations in our national policy, and the consequent revulsions in commerce which have spread such ruin in the country, may be traced to this cause.

It was in order to perpetuate this ruinous institution, that the treaty was negotiated for the annexation of Texas, by which a neighboring and friendly power was to have been divested of her territory, a large debt saddled upon our people, and a foreign nation incorporated into the Union, without the shadow of constitutional authority.

Let us consider what is the proper remedy for these increasing evils. Shall we go on heaping up fuel for the day of retribution? Or shall we return to the cardinal principle proclaimed by our fathers, that "life, liberty, and the pursuit of happiness," are the inalienable birthright of all? Notwithstanding the gloom that surrounds us, we are not without hope. Some gleams of light are breaking in to dispel the mists of prejudice; and the influence of public sentiment throughout the civilized world, which is now brought to bear upon this subject, cannot be disregarded. As a nation, we make a higher profession of devotion to the cause of liberty than any other; and it is reasonable that the world should look for some *proofs* of sincerity in our conduct towards the laborers, whose toils heap the board of luxury, and supply the means of education to the children of affluence, while they are themselves condemned to the hovels of poverty, and shut out from the benefits of knowledge.

It is not surprising that our professions are viewed with distrust, and that the American character is suffering in the estimation of mankind! Let us then be aroused from our lethargy! It is unwise and unmanly to shut our eyes upon the dangers that surround us, or to shrink from the discussion of a question so vitally important to ourselves and our posterity—a question that engages the attention of all Christendom, and must eventually be forced upon us by the resistless tide of public opinion.

Perhaps it will be expected, that after pointing out the evils of the system, I should suggest some specific measures for their removal. The first step should be the repeal of those laws which require emancipated slaves to leave the State. Such laws are unjust and oppressive, and are believed by many to be unconstitutional, because every man has a natural right of residence in the land of his birth. If we can expel him, other communities may refuse to receive him, and thus he may be driven from the face of society, without even the allegation of crime!

The laws which forbid the education of colored persons, are a disgrace to our statute-books, and should be repealed. Such laws show that we are behind the age.

The domestic slave-trade should be prohibited. It is no less cruel than the foreign traffic, and being perpetrated in our own country, is even more demoralizing. The next step should be the passage of a law that all born hereafter, shall be considered free. This plan has been successfully adopted in other States, and was a favorite measure with our revolutionary patriots. If it had been carried into effect soon after the adoption of the Constitution, we might now be free from most of the evils of Slavery.

With regard to the emancipation of the present generation of slaves, the question of compensation presents the most serious difficulty; but even this, it appears to me, might be settled, if it could be dispassionately considered, with a sincere desire to do the best in our power. Many years ago a proposition was made by Rufus King, in the Senate of the United States, to appropriate the proceeds of the public lands to the extinguishment of slavery; and although the movement was then denounced by Southern politicians, as an indication of a disposition to interfere with Southern rights, I believe many judicious men would now view it in a very different light. During the memorable debate on Slavery, in the Legislature of Virginia, in 1832, Gen. Brodnax alluded to this proposition in the following language:

"Whatever political heresies Rufus King may have committed, I for one regard this as a redeeming act of his life. Should no other member do so, it is my intention, at a proper time, to offer resolutions instructing our Senators, and requesting our Representatives in Congress to propose the amendment of the Constitution, which may be necessary to authorize this disbursement of the federal funds."

In bringing forward this extract from the speech of Gen. Brodnax, it is proper to observe that his plan included not only the purchase of the slaves, but their removal to the coast of Africa, and even the forcible expulsion of the free people of color, if they could not be induced to go with their own consent. This expatriation of the colored race would be highly unjust and impolitic; it would be no less disgraceful than the banishment of the Huguenots from France, the expulsion of the Jews from Spain, or the exile of the patriotic Poles. But the appropriation of the proceeds of the public lands, or at least that portion which belongs to Virginia, to the extinction of Slavery, without coercive removal, is worthy of serious consideration.

These propositions will probably be met by a host of objections, among which the most prominent will be:—the "invasion of chartered rights"—the dread of "amalgamation," and the "idleness and insubordination of emancipated blacks." Such objections may be answered in a very few words.

First: No invasion of chartered rights is here proposed, for no man has a chartered right, nor any other right, to the services of human beings yet unborn.

Second: The effect of the proposed measures, would be to render the marriage relation permanent among the colored people, instead of leaving it subject to the will of the master, as now.

This would elevate the condition of the colored female, check the licentiousness which now prevails, and almost put an end to that practical "amalgamation," which is a lamentable fact in the history of Slavery.

Third: The apprehension of idleness and insubordination has been shown to be groundless, by reference to the effects of emancipation already cited, and by the well-known fact that the hope of reward is the best stimulant for industry, and the protection of just and humane laws, and the surest guarantee of subordination.

The same kind of objection has always been urged against every measure for the relief of this much-injured people. When Wilberforce brought before the House of Commons his proposition to abolish the slave-trade, the West India interest was aroused, and the most disastrous consequences predicted. It was said that the colonies would be ruined, and the shipping interest greatly impaired, but the event showed that such fears were entirely groundless.

Again, when the act for general emancipation in the West Indies, was proposed, the loudest complaints were made, and the most ruinous results predicted, but experience has shown that the measure was calculated to promote the interests of all parties.

Let us then put our hands to this work in good earnest, placing our reliance upon the protecting care of that Almighty Being who beholds with approbation every sincere effort to promote the happiness of his creatures! A VIRGINIAN.

From the Pennsylvania Freeman.

S. S. FOSTER AND JOHN H. W. TOOHEY.

S. S. Foster, when last heard from, was holding meetings, in conjunction with John H. W. Toohey, in Chester County. Mr. Toohey, it may be proper to state, has, until very recently, been a Universalist clergyman, and was settled in Kensington, one of the upper districts of this city; but being impressed very deeply with the truths of abolitionism, and convinced that fidelity to this and other moral reforms was incompatible with his continuance in the clerical profession, he formally *came out* a few weeks since, and is now laboring as a common, un-titled, un-reverend preacher of anti-slavery and universal righteousness. He is now travelling as a companion and helper to S. S. Foster.

From a letter received a few days since from Mr. Toohey, it appears that he and Stephen had been holding meetings in West Chester, Marshalton, Marlboro', old Kennett, Kennett Square, &c. &c. In West Chester they were unable to procure a house, and had to take it in the open air. They spoke in the Court House yard, but the weather was disagreeable, and their audiences rather small. In Marshalton they held three meetings in a school-house, and had advertised a fourth, but a Friend, of the Orthodox stamp, interposed, and bolted them out.

On Sunday, the 30th ultimo, they "thought it to be their duty," Mr. T. says, to go into Friends' meetings, and speak to the people who might there assemble, in behalf of the enslaved. Accordingly Foster went into the Marlboro' Hicksite meeting, and Toohey into the Marshalton Orthodox. Foster was listened to without interruption, but Mr. T. was ordered to take his seat after he had spoken about ten minutes, and on his refusing to comply, was with some wrath and rudeness, compelled to leave the house.

The next day they held full meetings in Marlboro' Meeting-house; thence they went to Old Kennett, Kennett Square and New Garden, where they had also large audiences. Mr. Toohey, we learn from a friend, spoke at Friends' meeting (for worship) at Kennett Square, on "Fifth day last, to general satisfaction." The people were much pleased with him.

He and Foster were expecting to be at West Chester on Sunday, the 6th, since which we have not heard from them.

No. 5 of E. M. Davis' Tracts for gratuitous circulation.

THE SUPERIORITY OF MORAL OVER POLITICAL POWER.

BY ADIN BALLOU.

What is *moral power?* The power which operates on the affections, passions, reason, and moral sentiment of mankind, and thereby controls them without physical force. It comprehends every description of influence, which, without applying or threatening to apply physical coercion, tends to determine the will, conduct, and character of human beings.

What is *political power?* The power of the State, body politic, or civil government, operating under the forms of laws, and compelling, or threatening to compel, subjection to its requirements by physical force. It comprehends every description of influence founded on the authority of the State, which either applies or threatens to apply physical coercion.

Taking these two powers, as they exist in this country, and as they are available to philanthropists and moral reformers, let us contrast them. We affirm that moral power is superior.

1. *In respect to their general objects.*

It is the object of moral power to regenerate public sentiment—to superinduce a right public opinion and WILL in the great mass of the people. It is the object of political power to overawe and coerce, by penal laws, delinquent and refractory individuals. Moral power converts the majority to righteousness, in spite of ten thousand difficulties. Political power expresses the new public will in the forms of law, and by physical force, applied or threatened, overawes the minority and coerces the unwilling few into apparent subjection. Moral power does ninety-nine one hundredths of the work, and political power, in its official robes, with a half unsheathed sword at its side, follows after, claiming all the credit. Which is the superior?

2. *In respect to the numbers who exercise them, moral power is superior.*

Moral power is exercised by every human being, in a greater or less degree, and is reflected from every created thing. It is vested in the patriarch and the new born babe; in the prince and the beggar; in the philosopher and the idiot. It comes forth from beast, bird, fish, insect, trees, plants, flowers, fruits, winds, fires, floods, earth, sea, and skies, with all their infinitude of startling, grand, pleasing, and charming objects. All these address themselves to the affections, passions, reason, and moral sentiment of mankind. They all tend to determine his will, conduct, and character. Deeds, words, signs, gestures, looks, tones, tears, sighs, animate and inanimate forms—yes, silence itself—more expressive sometimes than speech,—all concur in the result. The guilty fly at the movement of a leaf, and hear heart-searching admonitions in the moans of the passing wind. A falling apple suggested to great Newton the law of universal gravitation, and revolutionized astronomical philosophy throughout the world. Poets have gathered inspiration amid the vast wonders and inimitable beauties of nature; and God's chosen saints have been wrapped in deeper adoration by contemplating the grandeur, order, and loveliness of creation. Moral power is everywhere, in all things. It is exercised by, or at least reflected from, the innumerable hosts of universal nature.

But political power is exercised by only a handful of human beings. It is vested, nominally, in the voting citizens, and exercised by their chosen representatives in the several departments of Government. And who are voting citizens? Exclude all females, all minors under twenty-one years of age, all paupers, and persons under guardianship, all slaves, all unnaturalized foreigners, and many others for want of the requisite property qualification. The residue will be voting citizens, amounting to less than ONE-FOURTH of the whole nation. Deduct from these, the sick, helpless, indifferent, and scrupulously conscientious against voting, and the average proportion of actual voters to the mass, will be as one to six, or more likely, as one to ten. Of these, there must be a majority, to determine any important issue. The party constituting the majority furnishes nearly all the offices of Government, and is itself managed in its principal doings by a subtle few behind the curtain. The whole political power in this country is virtually in the hands of less than one-fiftieth part of the people. A bushel of wheat in a mountain of straw and chaff.

3. *In respect to the prominent details of their operation, moral power is superior.*

Moral power unites male and female in marriage, multiplies human beings, subdues the earth, increases wealth, forms neighborhoods, and builds cities. Political power takes the census, levies taxes, trains soldiers to do its fighting, and assumes the office of protecting the people. Moral power educates the people, intellectually, religiously, morally, socially, and industrially. Political power tickles their ambition, uses up their faculties, consumes their substance, and punishes a few of their grosser crimes. Moral power is busy in the nursery, in the schoolhouse, academy, and college, in the laboratory, the library, the study, the hall of science, the meeting-house, the conference room, and the sick chamber. Political power is busy managing caucuses, regulating town-meetings, attending the legislature, holding courts, guarding prisoners, hanging murderers, cropping and branding counterfeiters, whipping thieves, setting knaves in the pillory, and executing all manner of legal processes. Moral power is instant in season and out of season, endeavoring to reform and bless society. Political power is watching jealously every movement among the people that threatens to lessen its consequence, reform its abuses, or cut off its revenue. It clings with a death grasp to all its prerogatives, immunities, formalities, honors, and emoluments. Moral power traverses the highways and byways in search of the fallen and lost, to restore them. Political power cares for none of these things. It knows how to punish, but not how to restore. Moral power reforms thousands of drunkards, and thereby prevents ten thousand crimes. Political power honors respectable drunkards, and protects the manufacture and sale of the drunkard's ruin. Yet if one of them, in his madness, slays a man, or burns a house, it ostentatiously arrests, tries, and hangs him. Moral power is putting forth mighty energies to abolish Slavery, and elevate three millions of degraded beings to the rank of manhood. It is exerting its multiform influence to regenerate a corrupt public sentiment, and to superinduce a will in the people of the United States to let the oppressed go free. Political power hinders and obstructs the progress of this reform by every possible means. It is wedded to Slavery, and will uphold it till a new public opinion compels it to stand off. Moral power is earnestly engaged in abolishing the horrid custom of war. Political power is doing all it can, by precept and practice, to preserve this custom. Moral power is trying to bring about universal reformation, happiness, and holiness on earth. Political power is chiefly concerned to keep things as they are, whether right or wrong.

4. *In respect to their instrumentalities, moral power is superior.*

Look at the number and efficiency of those influences which moral power is everywhere employing to enlighten and improve mankind. Though many of them are sadly perverted, and need to be rightly directed, yet, from their peculiar nature, endless variety, and universal activity, they are capable of producing stupendous results. There is religion acting directly on the *noblest*, and, for good or evil, the *mightiest* faculty for human nature, with all its elevating hopes and awful fears, with its thrice ten thousand ministers, altars, congregations, and Sunday schools: its prayers, sermons, magazines, newspapers, and tracts innumerable; its Bibles, commentaries, hymn-books, and liturgies; its Bible Societies, Missionary Societies, Tract Societies, Education Societies, and Theological Seminaries; its sanctity, piety, learning, zeal, and devotion. Is it not alone an overmatch for all the forces of political power? Political power could not stand a month against the undivided influence of religion. If the religion of this land could be perfectly Christianized in its doctrines and duties, every evil now connected with political power would presently vanish away before it. Next comes education; in the nursery, the infant school, the common school, the high school, the academy, the lyceum, the lecture-room, the college, the university. Count up all these with their school-books, manuals, apparatus, and libraries, their teachers, preceptors, tutors, and eminent professors. What have we in the province of political power corresponding to all this? Literature follows and perfects education. Think of the AUTHORS, editors, and publishers; of their works, from the alphabetical *primer* to the huge folio: text books, histories, biographies, scientific repositories, enclycopedias, fiction, romance, and sentiment in every variety of prose and verse; all that man knows, thinks, imagines, or suspects, written and printed in countless volumes, annuals, quarterlies, monthlies, weeklies, and dailies! If one of former times could say with truth—☞"Let me write the *ballads* of the nation, and I care not who writes its *laws*,"☜ what shall we think of the concurrent influences of education and literature, acting upon the public of this country through all these appliances? What has political power to compare with it? The higher arts and sciences are not to be forgotten. The painter and sculptor are mocking nature on canvass and in marble. All that is awful, sublime, sacred, pure, touching, exquisite, strange, facetious, laughable, fascinating—all that can move the soul, or ravish the imagination, is found among the productions of genius. The engraver follows after, and enables the press to scatter broadcast an endless variety of pictorial representations. And, as if all this were not enough, the Daguerreotype completes the work. Music, with magic powers and resistless charms, as she chants the sweetest strains of the poet, asserts her importance among the instrumentalities of moral power. The miracles of Orpheus are almost equalled by modern masters. Who has ever listened to the simple, pathetic, soul-subduing, heart-purifying strains of our Anti-Slavery Hutchinsons, without confessing the majesty of music—the potency of its sway over all the feelings of our nature? Could we bring every band, every, choir and all the masters of this captivating art into the service of Temperance, Freedom, and Peace, what would they not accomplish for our world? Still more important, moral power claims as peculiarly its own, what political power disdains, the INFLUENCE OF WOMAN. And who can estimate this influence? It is one that commences mysteriously with the first pulsations of life, and constantly operates till the unconsciousness of death. What does not the mother, sister, lover, wife, and friend, do for *man?* Alas, that the influence should ever be abused as it sometimes is! But it need not be abused. It may all be consecrated to the redemption and perfection of the race. Much, very much of it is already consecrated to that end. Where is the great or good man, of ancient or modern times, or where is the great or noble enterprise, that ever wrought out blessings for humanity, unsanctioned and unaided by woman? While heroes are riding their war horses victoriously over the slain, or swimming in blood to a throne, the good mother is nursing and educating, in obscurity, benefactors for a degraded and suffering world. Unnoticed, unknown, unasked, and unthanked woman nourishes, refreshes, chastens, elevates, and sustains human society. All that promises to reform and restore poor fallen humanity, true-hearted woman is among the first in faith, hope, charity, and good works to promote. Her affection, gentleness, loveliness, taste, sympathy, delicate intellect, zeal, patience, devotion, perseverance and tact, her counsels, prayers, tears, smiles, all together exert an influence over mankind, to which political power with its mighty armies and navies must ever succumb. When women are what they ought to be, and do what they may do, Intemperance, Slavery, War, vindictive punishment, covetousness, cruelty, and crime will pass away forever. Then will the kingdoms of this world, become the kingdoms of our Lord Jesus Christ. Last, we bring into this category the numerous family of voluntary associations; charitable, humane, philanthropic, and moral reform societies of every description. All these are instrumentalities developed and employed by *moral power*. And who can estimate the good they have done, or the evil they have prevented? Witness their benevolence, self-sacrifice, truthfulness, and zeal. See myriads of wretched drunkards lifted from the gutter to sobriety, respectability, and comfort. See millions of men and women prevented from becoming the victims of intemperance. Hear with what faithfulness and moral courage the poor imbruted, helpless slaves are pleaded for by devoted men and women, in the presence of frowning political power, wealth, and false religion. Voices are everywhere crying, in the wilderness and in the city, against the wickedness of the oppressor, and the heartlessness of the people. Every corner of the land is searched as with candles, and the nation is beginning to ferment from centre to circumference as with leaven. The foolishness of preaching and publishing the truth is gradually working the overthrow of tyranny and cruelty. Meantime, *War*, with its gory machinery, is manfully assailed and exposed in all its hatefulness, by the sons and daughters of peace. Their weapons are not carnal, but yet mighty in this holy conflict. Degraded and forsaken females are sought after, and taken by the hand with tears of entreaty by the sisters of moral reform, and many that were morally dead are brought to life. The guilty and endungeoned criminal, once considered unfit for sympathy or compassion, feels the blessings of Prisoner's Friend Societies; is visited in his dreary cell by brothers and sisters of charity, who dare to tell him he has a Father in Heaven, an interceding Redeemer, and angels of mercy that seek his salvation. And when political power has done with him, if he escapes with his life, these brothers and sisters take him by the hand, find a home for him, and do all they can to restore him to society as a good and useful member. Others again are busy in improving the condition of seamen, so long neglected; in rescuing the drowning, relieving the pennyless sick, affording refuge to the abandoned, an asylum to the orphan, and to the unfortunate insane; befriending the destitute, feeding the hungry, clothing the naked, giving eyes to the blind, and soundness to the lame, enlightening the ignorant, reforming the vicious, preventing pauperism and crime; in fine, blessing the bodies and souls of mankind. Such are the instrumentalities of moral power. Such are its unostentatious but mighty and manifold works. In the face of all this, let political power look up and present its vaunted resources. Oh! its swords, its muskets, its cannon, its powder and ball, its forts, arsenals, dock-yards and ships of war; its regulars, its militia, its banners, caps, feathers, tinsel epaulettes, paticolored uniforms; its jails, prisons, gibbets, pillories, whipping-posts, and stocks; its courts, processes, and technicalities; its congresses, general assemblies, town meeting, caucuses, and vigilance committees; its wire-pullers, pipe-layers, shameless newspapers, and brazen-faced demagogues! all crying like the daughters of the horse-leech, "Give! give" office and salary! Mighty as political power is, in physical force and money; terrible as it sometimes is in vengeance, what is it compared with moral power? And what is all the good it does compared with moral power? Why then is it so dreaded, courted, lauded, and sought after even by professed philanthropists and moral reformers?

But we have not done with the contrast.

5. *In respect to priority and independence of action, moral power is superior.*

Moral power is natural, spontaneous, and independent in its action. It originates ideas, feelings, sentiments, and *changes* of human conduct. It operates not only *without* but *against* political power; and obliges political power to conform to its dictates. As an illustration, look at the rise and triumph of the Christian religion. It had no political power. It was a babe in a manger. Political power slew fourteen thousand innocents to make sure of its destruction. But it survived and grew up to maturity. Herod and Pilate, Jewish power and Roman power, crucified, slew, burnt, tortured, and persecuted. Yet it prevailed in spite of the whole. It was never mightier; never more rapid in its progress. So it has been on a small scale with the Temperance Reform. It commenced in the face of all the untoward laws of political power, as well as of all the habits, popular customs, and prejudices, of the age. Yet it grew in strength and numbers to the astonishment of the world. It never advanced more rapidly and triumphantly, than when it relied wholly on the resources of moral power. Not so with political power. What important change was ever brought about for the public good by political power alone? It originates no such changes. It never thinks of making any such changes, till moral power has suggested them, and prepared the public mind to acquiesce in them! Political power is *artificial*, *mechanical*, and incapable of doing anything good, without the creative, preparative, and sustaining influence of moral power.

6. *In respect to their freedom and elasticity, moral power is superior.*

Moral power is not restricted to times, places, and set forms. It is not confined to certain classes of persons, within certain lines of latitude and longitude, nor to particular cases of conduct and character. It is chained to no arbitrary processes. It is free and elastic as the mountain air. It is at home everywhere, among all human beings, at all times and places. Not so political power. It is restricted on every side by constitutions, laws, regulations, precedents, formalities, and usages. It must not meddle with persons or property, excepting at a particular time, within particular geographical limits, with certain preliminaries, and according to certain technical forms of proceeding. Its every process, this side of war, is liable to be hindered, and even quashed, by reason of some constitutional, legal, or technical defect. A Governor is elected by a single vote, or loses his election by the accidental omission of a letter in his name on half a dozen ballots. A whole estate is lost or gained by the inadvertent omission, or insertion, of a *word* in some *document* or *record*. Political power operates through a complex and cumbrous machine, with immense internal friction, and very awkwardly accomplishes a small amount of good at an enormous expense.

7. *In various other respects moral power is superior.*

Moral power operates through all its multiform processes, and accomplishes its magnificent results with little show, and at its *own expense*. Political power puts on its robes, sounds a trumpet, and parades its machinery before the public eye, at the expense of the public. It taxes them as heavily as they will bear, compels them to pay the assessment, and takes care to secure to itself an ample remuneration. Many persons continually magnify the benefits conferred on the people by governments, and the execution of the law. But whatever Government may do for the governed in any way, it always takes care to see itself and its principal functionaries *well paid*. The fable of Justice Monkey eating up the cheese for two litigant cats, is not *malapropos*. They who are fortunate enough to keep clear of political power, are fortunate indeed.

Again. Moral power, being unostentatious and disinterested, exerts a purifying and ennobling influence on the character of its votaries. We are all made wiser and better by humble and unselfish efforts to render others so. And every moral philanthropist feels that his own soul has grown in grace just in proportion to the fidelity and self-sacrifice with which he has labored to promote any great and good cause. This is not the least important part of his reward. But political power has the contrary tendency. It generally renders its devotees more selfish, corrupt, hollow-hearted, and tyrannical. Many a decently good man has gone into the labyrinth of politics, and held office to his own moral ruin. And where is there one that ever came out more fit for the kingdom of heaven; unless driven by disgust from its sorceries? It requires no ordinary virtue to maintain one's moral integrity against the seductions of political power.

Finally. Moral power has devised and accomplished nearly all the good that has been done among mankind since the foundation of the world. It has discovered, invented, and perfected, all manner of improvements—mechanical, chemical, intellectual, social, moral, and religious, which distinguish and adorn the most civilized, enlightened, and Christian portions of mankind. It has done most of these mighty works in poverty and solitude, with little or no countenance from political power or its worshippers, and not unfrequently in spite of their most deadly opposition. On the other hand, political power seldom patronizes the benefactors of their race till they are quite able to take care of themselves. It generally starves, crucifies, or stones them, and afterwards erects monuments to their memories; or garnishes their sepulchres. It is busy with its own lusts, luxuries, pleasures, and self-preservation. It has deluged the earth with blood, and persecuted many of the most righteous causes that were ever proposed for the consideration of man. Moral power has always been struggling to reform political power, and has, with great difficulty succeeded in clothing it with its present respectability. All the good there is in it or about it has been wrought out with toil, tears, and sufferings, by moral power. And

it never will become what it ought to be, till moral power shall have completely saturated it with Christian principle. Then will it cease from all craft, fraud, intrigue and violence, and wisely *coerce* the few that may need coercion at all, only by an uninjurious, beneficient physical force, which shall equally secure the individual and public welfare.

Moral power is therefore incomparably superior to *political power; in respect to their general objects; to the numbers that exercise them; to the prominent details of their operation; to their instrumentalities; to priority and independence of action; to their freedom and elasticity; to their disinterestedness, their expense, their influence on their devotees, the service they have rendered mankind*, and their *very nature and tendency throughout*. Has not this superiority been sufficiently demonstrated? If not, let the panegyrists and dependents of political power show the contrary. Let them not rail, ridicule, declaim, or denounce. But with humility, sincerity, and manly honesty let them *reason*. If they can prove that political power is not *per se* necessarily evil, (which we are willing to admit,) let them go farther, and prove, (what we *deny*,) that as it *now is, and is available to moral reforms in this country*, its exercise is compatible with Christian principles, or likely to promote any good moral enterprise of the age. Let them proceed a step further still, and show, if they can, that it is the mission, or any *part* of the mission, of our reformers, to descend from the use of moral instrumentalities, to those of political. We say, "let the dead bury their dead." Let those who are called to testify against the iniquities of the land, and to regenerate its corrupt public sentiment, adhere closely to their work, and be careful never to endorse *politically* the very errors, falsehoods, and vices. which they *morally rebuke*. And may the Infinite Father, the exhaustless source of *moral power*, pervade the wide world with its redeeming influence, till the majesty of its excellence shall subdue the nations, and one universal chorus salute the skies.

"*Glory to God in the highest! on earth peace, good will to men.*"

As heaven's vast orb transcends the sickly moon,
And pours through all the sky eternal noon;
So glows the Moral sun with rays divine,
Amid the wide spread firmament of mind,
And rules the opaque satellite of State
With all the sceptred majesty of Fate.

Two ladies, Miss Abby Kelley, of Boston, a Miss Hitchcock, accompanied by a Mr. Jones, and a Mr. Hudson, lectured in the Court House last night, this afternoon, and this evening, on the subject of Slavery. The ladies speak with a good deal of ease and fluency, taking the most ultra grounds in regard to abolitionism. They go for resisting the Constitution of the United States, by refusing to elect representatives, &c. in which case they alledge that the Union must be dissolved *ipso facto*, and Slavery must cease, because the Southern slaveholders could not, without the aid of the North, keep their slaves in subjection. They would look upon such an insurrection of the slaves, as equally justifiable with, and more commendable than, that of our forefathers of the Revolution! With this view of the case they denounce the citizens of the North as being equally slaveholders with those of the South, because without our law and our aid, the system could not be maintained there, and all are alike condemned as "thieves, and robbers, and pirates, and bloodhounds, and murderers," for contributing to its support, or countenancing the system! They are not likely to make many proselytes.

I regret to say that several eggs, supposed to be none of the freshest, were thrown by some disorderly persons into the meeting just before it closed, one of which struck Miss Kelley in the face, and another hit a gentlemen, lately a representative from your county in the upper house of the Legislature. This is disgraceful, and should not be countenanced in any civilized community, no matter how obnoxious the doctrines advanced may be. The lecturers came here to convince by argument, and if they do not advance such as shall produce conviction upon the minds of their audience, no harm will be done. Free discussion *must* be allowed in this land, on all debatable questions; and is not Slavery a subject for discussion? These people are to speak again to-morrow evening.—*Cor. of U. S. Gaz.*

From the Pennsylvania Freeman.

THE LECTURERS AT HARRISBURG.

We have received private letters from Jane Elizabeth Hitchcock and Abby Kelley giving some account of their progress. They will pardon us, we are sure, the liberty of making an extract or two for the gratification of our readers.

Miss Kelley, under date of Harrisburg, April 4th, says:

"Harrisburg is most delightfully stirred. The town is completely shaken—Last evening, and evening before we had quite a row—Several cries of fire and much stamping, hissing, and yelling, and an admixture of eggs, which baptised several of the citizens and some of the Assemblymen. One of your Philadelphians got an egg both evenings. We have not had a morning session until to-day, but this morning we had a pretty well attended meeting.

One of the hotel keepers came and bought some books this morning, and said that his hundred boarders gave him no time to rest last night, as they were discussing the Slavery question till daybreak. We have had three meetings with the colored people, they appear very deeply interested."

Miss Hitchcock thus writes:

"HARRISBURG, April 9th, 1845.

"I suppose you have heard of our progress in this great town of legislation and *mob law*. I believe that Abby wrote you on Saturday; well, in the afternoon of that day, we had quite a respectable audience in the Temperance Hall, the Court House being occupied. In the evening we had no meeting; the former place could not be procured for fear of a mob, and the latter was occupied by the Native Americans. Yesterday our meeting was in the Hall. In the morning it was rather small, in the afternoon crowded to overflowing. The church question was discussed, and probably the doctrine we inculcated will not soon be forgotten by the sectarians of Harrisburg. Our meeting was quiet, although many left, (evidently in great excitement,) when their own particular sect was under examination; and also the day before when the Compact was discussed, and the horrible nature of that unrighteous document exposed there was great excitement, and we did not know but the house would be left unto us desolate; but as some of our audience left, others came in, and the report of our doings and sayings seemed to throw the whole town into convulsions. I believe that anti-slavery is the general topic of conversation throughout the place. I "guess" it is discussed at every fire-side, in every shop, and tavern, and store, and bar-room. Some tell us that it is discussed in their houses till daylight, and others, (one in particular,) a member of the Legislature, said that his nervous system had become so excited in consequence of attending our meetings that he could not sleep, but was obliged to walk the house most of the night. He is evidently under conviction as well as many others, and God grant that conversion may speedily follow. It is not likely that many, nor certain that *any* will come out and take a bold stand against oppression, but then we know that the public sentiment will be modified, the confidence in the people, will (in a measure) be shaken, in regard to their churches, their legislature, and politics. Last evening we had a meeting with the colored people. Have had several meetings before, all well attended. They seem deeply interested, and when we go from the white audiences to the colored, we feel that we have emerged from strange to civilized life, and that we are in fact among the friends of good order and humanity. They seem to be the only people in town who are determined to maintain freedom of speech, and the right of peaceable assemblage.

B. S. Jones left us on sixth day for Carlisle, and other places, to get up meetings. He writes back, that he has made an appointment at Carlisle on Wednesday afternoon, in the market house, and left space for a meeting there in the evening, and also the next day and evening, if a place can be obtained. Meetings at Paper-town, six miles from there on Friday evening, Saturday afternoon and evening, and a part of Sunday; at Spring Forge on Friday evening, and all day on Sunday. We remain here till Wednesday morning. Have a meeting this afternoon and evening in the Court House, and one four miles distant this evening also. Your friend,

JANE ELIZABETH HITCHCOCK.

From the United States Gazette.

HAYTI.

The New-York *Courier des Etats Unis* has a correspondent in St. Domingo who gives occasionally valuable information. In that paper of Tuesday, we find a letter dated 24 of March, of which we translate the most important items:

"You have learned by my previous letter the publication of the decree relative to the land titles, and the effect which it produced. This decree, after having caused great excitement, has been lately suspended. It is said that the blacks of the South have addressed General GUERRIER, asking for the expulsion of the colored people from every branch of public service. There seems to be a general impression that there will be serious contests. A conspiracy has been discovered in St. Domingo, which had for its object the overthrow of the present Constitutional Government, and the proclamation of Santana as perpetual dictator.

"On the 24th ultimo a court martial was held. Colonel JUAN ESTEVE presiding, which condemned to death, at nine o'clock the next day, five persons, among those arrested on account of the conspiracy. In the evening, the Vicar General administered the sacraments to the condemned, and the next day he, with an Italian priest, accompanied them to the cemetery, the place of execution, where they were shot.

"The National Congress will assemble on the 3d instant. It is composed of men sincerely attached to the Republic. A free and constitutional election has called thither citizens of nations of every country, Spaniards, American, French, and Haytiens. They will contribute strength and energy to this country, qualities in which it is defficient."

Letter from Work.

The Morning Star publishes the following letter from Alanson Work. It will be seen that he intends visiting New-England. He will be cheered after his long imprisonment by the welcome which Eastern Abolitionists will give to him.

THEOPOLIS, near Quincy, Ill. March 4, 1845.

Brother Burr:—As you have had a heart to pity, and have opened your hand to relieve my afflicted family while I was separated from them, and enabled them to supply their wants, be pleased to accept my grateful acknowledgments for the active part you have taken in so doing. Be assured that the blessing of those that were ready to perish rests upon you. You wished me to inform you, that it might be made public, of the state of things in Missouri. Also, of the condition of my companions in prison.

As for the first, I cannot speak particularly at this time. I left my companions in comfortable circumstances compared to what they have been most of the time during our imprisonment. While with them, it was our united opinion that we had better endure the privations we were called to, and not receive many things which sympathizing friends would gladly have sent us for our comfort. Had we been made much more comfortable than others, some of our fellow prisoners would have envied us, which would have hindered our doing them good. Also, we felt willing to bear what the Lord saw fit to lay upon us, (or, as some say, our own presumption and wrong doing had brought upon us). Therefore we thought it best to receive but few things. Some were sent, the most of which we were permitted to receive. Probably brothers Burr and Thompson will be still allowed the same privilege. The friends in this region esteem it a privilege to (and will as far as consistent) supply the brethren at Jefferson with such things as will be for the best. The kind solicitude manifested by those at a distance for them and others suffering in the like circumstances and for the like cause, is consoling to the sufferers and honorable to those who feel these heavenly emotions. May they increase and be acted out until every son and daughter of affliction and oppression is relieved, until liberty shall be proclaimed throughout all the land and to all the inhabitants thereof.

At some future time I may give more particulars about the brethren in prison, and what we all heard, and saw, and felt while there. I expect to leave the West with my wife and children in April, for New England, and may see you, if the Lord will. Till then be assured of my gratitude and affection. May the Lord bless you in your labors; and may your Morning Star become a sun that shall send forth its light into every dark corner of the land, until Slavery, with all its darkness, shall be dispelled before the light of truth from the face of the earth.

Yours truly, ALANSON WORK.

The undersigned acknowledge the reception of $23. Also $63 84 from William Burr, contributed by friends of the slave to supply our necessities; and as we are united together after a painful separation of three years and a half, (which has called forth this liberality,) we desire to tender to those friends our united thanks, and to assure them of our best wishes and prayers that they may receive a reward as though done to Christ himself.

ALANSON WORK.
AURELIA A. WORK.

Communications.

Letter from Nathan Evans.

I observe that the National Anti-Slavery Standard of March 20, 1845, has quoted into its columns from the West Chester Jeffersonian, some editorial strictures on Abby Kelley's last lecture on the Northern pro-slavery character of the "voting Abolitionists; the Doctors, Lawyers, Mechanics, Parsons, Editors, Democrats, Whigs, Birney men, Methodists, Baptists, Friends, each in their turn received a sound berating, adequate to their great sins." That the persons of the description above enumerated, are guilty of a notorious dereliction of principle, is true, and there is no difficulty in proving it to the fullest extent. I am gratified in the editor of the Standard giving this West Chester pro-slavery Jeffersonian, an opportunity to be heard in the columns of the Standard. This is a spirit of liberality in the Anti-Slavery papers that is noble, fearless, and honorable, far beyond the cowardly, proscriptive course of the pro-slavery press. And I have been more clearly initiated in the known inherent sin of Slavery in the South de facto, and what sustains it in the North—or Slavery at the South, and the North will have it so—from such ebullitions of hypocritical cant as it shines forth in the editorial Jeffersonian, than from any other source. This editor is to all intents and purposes under the debasing influence of circumstances from which he has not moral courage or even common honesty enough to disenthrall himself. The manufacturing such food for the depraved and debased minds of patrons, is altogether consistent with the pro-slavery spirit of the North, throughout. This degraded state of morals that is blind, deaf, and dumb to the signs of the times, that is incapable of "Ever seeing men as trees walking," is evident from the temper and tone of his time-serving production; and that Abby Kelley has hit the nail on the head, and that it

"Was hers with truth's fair shield to ward the blow,
And turn the weapon back upon the foe,
She traced all their sculking frauds and candid cheats
That can plead for sin and still repeat,
To raise the lifeless as they lie,
Lapped in the embrace of soft security.
To raise the cold, re-animate the brave,
And show the conscious all they have to save."

All these "varieties and professions, all religious sects, both political parties, and all voting Abolitionists, Doctors of Law or Divinity, (with many honorable exceptions,) are steeped up to the chin in the guilt of sustaining the wicked compromises and concessions of the United States Constitution, that sanctioned and patronized the slave-trade for twenty years after our independence, in suffering a cruel, ungodly, tiger-hearted brood, to prowl around Africa for blood. It compromised with the slaveholder to be represented in the National Legislature, by three-fifths of his chattels, not as intercessors for the *self-evident* truth, that all men have a right to freedom, of owning himself, but for the infamous purpose of adding to the enormous amount of human wretchedness and misery. It compromised that there should not be one square foot of ground for these outraged and oppressed chattels to stand upon in safety to his life or person in these United States. And finally, it compromised that the whole strength of the nation, if necessary, should stand pledged as a body-guard, to sustain the sin of Slavery, that entails more suffering on the slave in one hour, Jefferson said (not the West Chester Jefferson) than an age of that which we suffered from the mother country. So much for a compromising Constitution. To say the least of it, it is a libel on the Declaration of Independence. Therefore, every man who votes to sustain the Constitution, votes to sustain these wicked compromises—rebels against God, for he is just and equal in all his attributes. But these compromises were not just, nor were they equal. The editor says, "The people of West Chester were made acquainted with a fact which hitherto they had not even suspected. That they were really slaveholders, and upon a par with robbers and murderers—nothing but a pack of hypocrites, mob-makers, and tyrants." Now, as the editor has admitted the West Chester people have been made acquainted with these facts by Abby Kelley, why then complain? Why, because they were facts, and in their legitimate result is chargeable to the North in sustaining the South in those wicked compromises in the Constitution, and will be the elements of its final overthrow. When these "*facts*" were set forth by Abby Kelly to the pro-slavery people of West Chester, "they were full of wrath, and (they and the Jeffersonian) cried out, saying, our craft is in danger and to be set at naught—but also that the temple (*Constitution*) of the great Goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worships."—Acts 19—29. And the West Chester people cried out, saying, great is Diana of the Ephesians. I shall pass over his contemptible sneering irony about "Abby out Abbyed Abby," and his plausible solution (that) in "some neighborhoods the doors of the buildings are shut in the face of such lecturers." And more of like character, unworthy of notice, further than to show the baseness of mind that could defile their consciences by doing despite to the cause of suffering humanity, by shutting their eyes, and stopping their ears from hearing the pleadings for the poor and needy. "Verily they shall cry themselves, and not be heard." The editor then informs the world that, "She now has had a full hearing and gone. The question arises what good do these lecturers do? what their tendency or result? is any enlightened patriotic community capable of weighing them; they do not appear, and are not calculated to produce any impression other than unfavorable to the arguments and plans advanced, and to the temper, discretion, judgment, usefulness, and philanthropy of the lecturers themselves. No advance is made in intelligence, popular favor; the general impression is that of decided disapprobation and rebuke." This I admit, that a pro-slavery patriotism is incapable of weighing what would otherwise redeem the land out of the hands of violence. "Jesus Christ was unable to do many mighty works among much such people, because of their unbelief."—Mark,—13—58. And this is the "*solution*" which arises from a certain kind of spurious "*patriotism*." That it is not capable of weighing with just and equal balance the rights of all men, a patriotism purely selfish, when Christ said unto them, because of your unbelief, for verily I say unto you if ye have faith as a grain of mustard seed, ye shall say unto this mountain (Slavery) remove hence to yonder place, and it shall remove and nothing shall be impossible unto you. Howbeit this kind goeth not out, but by prayer and fasting.—Mathew,—17—20. And doubtless the editor is one of the number and kind of patriots that when they act out their patriotism in full, has been the cause of desolating the earth with blood and cries of the innocent—akin to that loving spirit that was in four hundred of Baals prophets. "That was above all things deceitful and desperately wicked."—1st Kings, 22—22. In saying thus much, we charitably suppose the editor is much in the condition of Saul of Tarsus, not knowing what manner of spirit he was of. Had the editor made just such remarks in the presence of Abby Kelley that he has published in the Jeffersonian, how much more honorable would it have been than to avail himself of the advantages of the press to scandalize an innocent woman, and the cause of human rights in her absence, in which he is justly chargeable with cowardice. When or where do the Abolitionists refuse to meet their opponents, according to the good old Roman honesty—face to face. Mark this, ye stiff-necked and rebellious opposers of justice and mercy. Again he says, "To charge upon the free States the '*sin*' of slaveholding, is childish trifling, which argues feelings blinded by fanaticism, or an extent of ignorance respecting the history of the country and the organization of the Government, which is pitiable and a disgrace to the reputation of Massachusetts' citizens for intelligence. Slavery took root here long ago, when the people were colonies, under the English dominion and in its origin is of European, not American foundation." Here we have more of that low cunning and deception peculiar to the pro-slavery spirit of the times, with a heart as hard as a nether millstone, and an appetite keen as death, retailing out to and feeding an already corrupt public sentiment, by which he is "treasuring up wrath against the day of wrath." The editor tells us something about "feelings blinded by fanaticism." This is the steel point always found on a pro-slavery nose, that is always found groping in an earthly, sensual, debasing work of misrepresentation. He tells us something further about an "ignorance respecting the history of the country, and the organization of the Government, and the disgrace to Massachusetts, and how Slavery took root long ago when we were colonies under the English, and finally, that its origin (Slavery) is of European, not American foundation." This last is another old stale piece of pro-slavery trickery, endeavoring to impose on the credulous and ignorant that Slavery was imposed on this country by the English and other European Governments against our will. This mode of deception of quieting the pro-slavery consciences is practised with much success by a wicked and corrupt press at the North.

Does the editor presume to insult and outrage common sense, by imposing the belief on the public that Slavery was forced upon us against our will or consent—and that we were not consenting to the piratical robbery of human beings in Africa, by consenting to purchase them of these inhuman fellows. He supposes the North to be in the same enlightened condition of a pious lady in New England, who was desirous to become a member of the church with her husband, who, according to custom, took her to the priest to be examined, whether she was sound in the faith, and he, among other things, reminded her that Christ died for the sins of the world. "Why," said she, "is he really dead? I told my husband that half the people in Boston might die since we quit taking the newspapers and we should never hear of it." The editor continues to enlighten the pro-slavery patriotism of Chester county, that "the Constitution of 1789 found and left these communities, then grown to States, completely independent as to the power to extend or tolerate Slavery, as a domestic institution within her limits. When the free States entered upon a course of emancipation before Abby Kelley was born, and completed it, and when there exists nowhere among them a disposition to re-establish Slavery, is it not moon-struck madness to address citizens here in her usual strain of denunciation?" We admit that after the constitutional confederation, there was a sufficient amount of good moral character to abolish Slavery at the North. I do not hesitate to say they had no example from the Constitution makers,—their morality was far behind the people in them,—there was a shameful and wicked dereliction of principle in the framers of the Constitution in making those compromises and concessions in favor of Slavery, by which hell has enlarged herself, and their glory which all their pomp shall descend into it. That this was done before Abby Kelley was born, we must admit, but we shall not admit "there exists nowhere amongst them at the North a disposition to re-establish Slavery." It does exist in the editor—we see it all through the slanderous communication against Abby Kelley, who has pricked his guilty conscience with the Ithurial spear of *truth*, as it appears in his time-serving apology for the sin of Slavery. Look at the position he has taken as an editor and politician. We are aware it is not in bone to reason, nor in flesh to think, but we do look for something like reason from the minds, or gift of understanding, which God has given to man to profit withal, and that it should be exercised and sustained in opposition to the corrupt lust of the flesh, which is the serpent, the subtilist of all the beasts of the field, or wicked person called the beast of the field, made so by being willing to serve them before, or in preference to the spirit of God, that never authorized the holding of a fellow-being as a chattel. Has not this editor compromised all principle, if he ever had any, in supporting Southern slaveholding measures, that went to plunder a neighboring nation of her territory, for the express purpose of extending the bounds of Slavery? Have not the two political parties put forth all their energies to elect their respective hardened, impenitent slaveholders to rule over freemen, in preference to Northern men, and thereby sustained that grasping, plundering, thievish policy of the South, that can first steal men and then steal territory? This is the republican democracy of these United States, that is now bidding defiance to the attributes of the Living God, in doing that which they would not suffer to be done to themselves. Is not the editor a part and parcel of those that have sold themselves to Southern oppressors, heart and soul? and verily he shall have his reward. Such as men sow, such shall they reap. "Suppose," says the editor, "that north of Mason and Dixon's line the Abolitionists elect every Governor, every Senator, Representative, Judge, Sheriff, Justice, Constable, and infuse into every man, woman, and child, abolition principles, and make both Government and people clamorous for immediate emancipation. What, then? What can be done? How go to work? Will the friends of abolition cross the line in mass and abolish Slavery? That would be aggression and war, and met as such." What shall I say, or how answer this grave query. Well I frankly admit that if the elective franchise should do all the editor has suggested, without altering the moral character of the people of the North, which is a possible thing, this kind of victory would be just as efficient to put down Slavery as the war of the Revolution. And will the editor inform the world how much that holy war bettered the moral condition of these United States, or if it established the principles of justice more firmly than they were before. The war of the Revolution was about the highest standard of brute violence that the sword could aim at, and what was the result? Why, it proved itself in the Constitution, half Jew and half Ashdad, an instrument purely selfish in character, and, as I have said before, a libel on its own declaration in their first setting out. One of their most prominent items of injustice against the mother country was, "taxation without representation." And they in the Constitution, and we in determining to have it so, have bowed down to the ungodly spirit of proscription, have not only adopted taxation without representation, but have taken body, soul, and spirit of as great an amount of population as there was white inhabitants before the Revolution. But to the editor's question of crossing the line to abolish Slavery. Abolition has crossed the line of slaveholding morality to neither end of the South, tormenting them like the two men coming out of the tombs possessed with devils, exceeding fierce, so that no man might walk that way asking, at beholding the onward march of truth,—why it has come to torment them before the time. And this truth it is that torments the editor and his patriotic friends of West Chester and county. And if the North and the South resist the truth, it will be to their own destruction. It will be, in effect, asking to enter into that wicked, swinish nature, that will propel the nation down that steep, into the sea and become choked in universal corruption.

The editor continues his views that the "International law, as well as the more definite principle of constitution power denounces such interference as hostile to (the slave institution), which may justly involve the interposition of the public strength for its suppression." In this last idea about international and the more definite principles of constitutional power denounces Anti-Slavery principles, and the "*public strength*" may be used for their "suppression," of the liberty of speech, and the press, if it interferes with the peculiar chattelizing system. Truly, a slave-apologizing, political, time-serving editor, next to the old blood-thirsty church of Antichrist, the scarlet colored beast, is up in arms crying peace, peace, to their hypocrisy, while they are "binding heavy burdens on men's shoulders, that they would not touch with their little finger." The editor thinks it time for the interposition of the public strength for suppressing the freedom of talking about our republican sins, they are all canonized and baptised into patriotism and love of that liberty that can rob the image of his Maker.

O the wretched, wilful darkness of mankind
In which the deathless soul is thus confin'd.

But, says the editor, the non-voting Abolitionists have a remedy peculiar to themselves. Well, it is peculiar to cease to have any union with the unfruitful slaveholding works of darkness, and Northern compromises, and concessions, that we have been following in the wake of the Constitution for this fifty years. I will here quote a long, real genuine specimen of true pro-slavery hallucinations. The editor says, "They imagine that the Union, because the national Constitution provides for the delivery of fugitive slaves and the suppression of civil (or rather uncivil) commotions, in any quarter, by the general strength, is the main-stay of Slavery, and they, therefore, recommend a dissolution of its bonds. This scheme of dissolution has no strength in it; it would prove inefficient as it is wicked. No idea is entertained in the free States of weakening Slavery by inviting over and retaining runaways. Such self-infliction of mischief is not a plausible idea. (I suppose not.) Laws against the emigration of such species of population have been contemplated, and even enacted. (That is true.) This position relative to fugitives, stands upon the solid foundation of the interest of the North. (true, the editor would have to give three times as much for his shirt.) And were we to become disunited, we would raise barriers against the influx of Southern negroes; (true) there is neither room nor disposition to accommodate amongst us three millions of strange blacks. (This would not accord with the ethics of the Constitution that produced the glorious slaveholding Union.) And as to the ability conferred on the South by the second provision to keep their slaves in subjection, strange idea, indeed, possessing the intelligence, the wealth, the military skill, the public force could not sustain their dominion, generaled by the abolition lecturers even, and by Abby Kelley too, as a second Joan of Arc, this degenerate race would fall before the energy of Saxon blood and Southern enthusiasm."

What true Republican devotion we have here undisguised. Just what we Abolitionists have always been induced to believe from ocular demonstration, "by their fruits ye shall know them." I quote this long paragraph for the benefit of all parties concerned. Some might think the editor's heart and soul, and all other constituents of his body, was colder than Lapland ice. But where there is sensation and feeling, there is hope. Abby has maed him writhe under her scorching rebukes, in which his nervous system must have been agitated, equal to a galvanic battery. What a sight, could we have had a facsimile of his countenance; it would make an Abolitionist of all who could see it. There is no doubt but Abby Abbied him once more. "But the Abolitionists cannot dissolve the Union. It is (impossible,) capable of withstanding ten times their strength. We go further, and say it cannot be dissolved." Isaiah thinks differently, that God "will disannul all covenants with death and agreements with hell." The editor continues his chivalrous gallantry in favor of the glorious Union with slaveholders, and the nearer the end, the more gallant he becomes.

He informs us the "homogeneousness of (our) race, and the political institutions (Slavery) will bind us. The recollections of the associated achievements of independence will bind us, the configuration of territory, our sea coast, lakes, streams, will bind us. The freedom of internal trade will bind us." That is, the freedom of negro amalgamation—the freedom of selling their own offspring into the hand of the ungodly slaveholder, for any or all purposes that their unholy lust may indulge in. The freedom and patriotic chivalry of trampling on the solemnity of all treaties with native Indians, and plundering them of their territory, guarantied to them with all the good faith of our sterling, modernized republicanism. The patriotic craft of creeping into a neighboring territory, whose moral character was so much in advance of these United States, as to abandon the cursed system of Slavery, and then and there treacherously seize the country, and re-establish Slavery with all the abhorrent features of the mother country. And finally, for the freedom of begging them to return back to the unholy embrace of a nation, defiled by the sin of oppression. This is the "freedom of patriots, and the habits of association (that) bind us." This is the kind of freedom of the editor, who has profaned the name of Jefferson, who, although a slaveholder, by assuming his name at the head of his paper; who is so destitute of moral honesty, as to refuse his patrons a knowledge of Jefferson's views of the abomination of the chattellizing system. "Hear, O heavens, and give ear O earth." Again he says, "The inefficiency, the uselessness, not to say mischievousness, wickedness, and petty treason of the Abolition agitation must *strike* the minds of the lecturers and their adherents in time, as they now strike the public mind." Well, we will leave this for time to determine, and be content with the "*striking*" the editor and his pro-slavery brethren, got from Abby Kelley, which was well-timed and richly deserved, and I think will have a good effect in producing a rattling of dry bones. Once more, the editor in closing his communication, seems to be quite facetiously witty:

"Its day will pass by, and then Abby Kelley, with her attention drawn from public concerns, may marry some yankee lad, and embrace the more useful and congenial occupation of making butter and attending to household affairs."

This we are quite willing to let pass off for just what it is worth in the Jeffersonian market—and close with a few remarks on the signs of the times. In the first place we say abolition reformation will go on, notwithstanding all the Egyptian sorcerers and magicians, peaceably, so far as it relates to the no-voting, non-resisting Abolitionist, for there is no hope in any standard of morality, because this is useless and inefficient, and always ready to compromise and make concessions to the oppressor, for the price of "thirty pieces of silver," as our forefathers did in the Constitution. This Abolition reformation, I say, will go on, until a reformation is produced that will recognize the solemn truth, that all men have a right to own themselves. And if the nation rejects the tender mercy and forbearance of God, and harden themselves by doing despite to his grace, they will be left to themselves to work out their own destruction, as the legitimate fruits of sin. It was this abominable state of immorality and universal state of national defilement, that caused France to fail in her efforts to obtain civil and religious liberty, and had to bow down their necks to the yoke of despotism, as the result of wickedness, and now where are all the prime actors in that dreadful tragedy? Just where we shall be in less than half a century, under the iron hand of oppressors. For refusing to "hear the cry of the poor and needy, we shall be made to cry ourselves, and not be heard." That this will be the result of causes, there is no doubt, but whether we shall, as a nation, be willing to have the causes removed, as the only preventative to these national calamities, God only knows.

NATHAN EVANS.

PENNSYLVANIA, 1845.

Transfer of the Emancipator.

LANSING, April 12, 1845.

It seems that the editor of the Christian Freeman takes exceptions to my opinion of the views of the "Liberty party," in regard to the "Transfer of the Emancipator." If I am wrong in this matter, I would gladly be righted in my statement, that "I believed seven-eighths of the party would condemn that movement as an act of injustice." My knowledge of the opinions of that party generally is quite limited, the question not having been agitated in this vicinity. I only judged from the well-established character of those of the party with whom I was acquainted, and many of them rank high in the community, for moral reformers. And common charity, led me to suppose that I ought not to insult them so much, as to believe for an instant, that they would endorse so great a departure from the strict line of rectitude, as was involved in that transaction. To my mind there can be but one opinion, by every honest man or woman, as to the moral turpitude of so simple a proposition, as that an agent, or agents, may dispose of property entrusted to their care, putting it out of the reach of the *real owners*, and of course beyond their control forever, without even first mooting the thing to them, as was the case in the "Transfer," it being done by agents or Committee of the Society solely, and their constituents generally being as ignorant of so important a transaction of the society, as our *antipodes*. Strange infatuation, truly, "that in order that the sighing bondman may be released, *politically-wise*," we must abuse common sense, trample down all that is lovely and of good report in morals and religion, and draw *black lines* around the *Statutes of high heaven*. Must we bow down, and pronounce the shibboleth of a party, that is governed by so loose a code of moral ethics? We have made progress truly, in the great reformatory process of abolitionists, that they have after a twelve years' struggle with the powers of Slavery, that he should glory, as does the editor of the Freeman, ("as involving the integrity of the Anti-Slavery cause,") in this *unfortunate step*, and thereby bringing reproach upon the cause of God and truth. As one who has acted with the party for four years past, as far as conscience would permit without violation of principle, I would dissent from approving the acts of the Committee of 1840 in that matter, and denounce it in the whole, and detail, in the abstract and concrete, and call upon the members of the "Liberty party" generally to absolve themselves from the guilt of this transaction. And if the managers insist upon the approval of this scheme, to *leave the party* at once, and forever, as would vermin a sinking ship. But if it were not for this vexed question, it seems to me that harmony might be restored to the once happy ranks of the friend of the slave, the hatchet be buried forever and the apple of discord melted by Anti-Slavery love and zeal. If this *question* could be spread out before the mass, and they dissect it, devoid of prejudice, divisions must cease, and No Union with Slaveholders, or its abettors, would be the rallying cry of the slaves' friends, from one end of the guilty Union to the other. They would unite upon the most feasible plan. And might, as I for one think, the better plan, and that is rejecting the question of dissolving the Union of the Northern and Southern States, *as such*, which will but foment sectional divisions and strifes, and drive thereby the South without the pale of our moral as well as political influence, and prevent our own action upon them for good. Rather would I recommend that we bear our continued testimony against their stupendous wickedness, crying aloud and sparing not, showing the Northern and Southern people their transgressions, and the professed Northern and Southern Church their sins—and let us begin at the sanctuary, "the stronghold of Slavery," as says James G. Birney. We, by doing this, and withdrawing our support from Slavery in *Church and State*, would set a ball in motion, which would speedily drive Slavery to its native hell, or at least into the gulf of Mexico.

The Anti-Slavery platform must be kept broad, and that too, without concealment or a compromise of a single principle of honesty or justice, on all other questions relative or irrelative—these, with *free discussion* and *free toleration*, is our only safety from the shoals and quicksands of worldly policy—and with eternal vigilance as our motto, and with the great battle-axe of Truth let us strike this modern *Goliath* to the dust, and sing his requium with the songs of an *Anti-Slavery jubilee*. Hoping that our friend of the Freeman will yet have light sufficient, to retract his (to me conceived) *error*, I remain his friend, and the friend of all who sympathize with the oppressed.

Yours, as ever, for universal liberty,

B. J. A.

Letter from Hiram A. Morse.

HOLLISTON, March 24th, 1845.

S. H. Gay:—Sir with whole No 262 you will discontinue the two copies of the Standard sent to my address. Up to that time they are paid for according to my bill from H. W. Williams. It is no longer a Standard *for me* it has a long time been a miserable affair particularly under your editor ship still for the cause sake I have continued it. but no longer you have joined in the cry of your file Leaders (tho I suppose in charity to you you are whipped in to do it) against Rogers and French. Well, these are strange times indeed; then again they are not new for it is as true now as it was when first uttered (and none the less true for being called a Heathenism) That whom the gods would destroy they first make mad. now what but that state could possibly have caused Pillsbury Garrison and others and yourself *last* and *least* to have prostituted the presses over which you are to stigmatize Rodgers and French and their Friends with all the epithets and base insinuations they and you have?

Suppose they are in error is that the way to reclaim them?

You tell about the "purloined name," the "felonious sheet," the "bold theft," the "petty larceny." Shame Shame on you Sidney Howard Gay I never thought much of you except as a coxcomb now I think much of you as a fool——ish fellow to talk thus of Rodgers or of French or of any one possessing a Human form. Out upon such abolitionism it is of Sin and not of Virtue.

I request you to publish this—as I believe there are many who think and feel as I do on this subject—and if so—we ought to be heard—where we are abused and if not I—as a supporter of the Standard demand the right.

HIRAM A. MORSE.

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, APRIL 24, 1845.

"NO UNION WITH SLAVEHOLDERS."

ELEVENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The American Anti-Slavery Society will hold its annual meeting in this city, at the Tabernacle, on Tuesday, the sixth day of May next, commencing at 10 o'clock in the forenoon.

The meeting of the Society has never been held at a more momentous crisis. After ten years of toil and danger, the Society, at its last meeting, adopted the revolutionary motto by which it is now distinguished. One year has been sufficient to prove the wisdom of assuming its present position. It has raised a standard which it can never lower without dishonor, and which can alone lead it to victory. The events of the last year have shown, beyond a question, that a union with slaveholders is a curse to the slave, and must end in making slaves of Freemen. The alternative of Liberty or Slavery has been presented without disguise to the people, and the majority have solemnly and unhesitatingly chosen the latter. The only hope of the slave, and the only choice for Freemen is in peaceful revolution, and in the destruction of a Union which was begun in a compromise with evil, and has continued in infamy.

A large and deeply interesting meeting is expected. But this must not be left to chance. The auxiliary societies in towns and counties, should take immediate measures for the appointment of delegates, that every section of country may be fully represented. And every individual member, who can by any possibility make arrangements to be present, should be a self-appointed delegate. The counsels of the warm, and true-hearted, and the clear-headed are needed, that the interests and the necessities of the cause everywhere may be fully known, and the wisest action, and the most effective plans for the dissemination of anti-slavery truth for the coming year be proposed and carried into effect. We need especially, *associated action*, at this moment, and the friends everywhere should see to it that the gathering be a mighty one, and worthy of the hour and the cause.

The arrangements for the business meetings will be advertised in the next Standard.

EDMUND QUINCY,
FRANCIS JACKSON,
SYDNEY HOWARD GAY, } Committee of Arrangements.

NEW-YORK, March 10, 1845.

The Anniversary.

It is hardly necessary, I hope, to remind our friends that our annual meeting is close at hand. Nobody will stay away who has the means to get here, and who properly appreciates the importance of the occasion. And who, that calls himself an Abolitionist needs to be reminded of the present critical condition of affairs in this country, and of the responsible position which the cause, now more than ever, occupies?

Just look about you, friends, and see where you are. You have toiled these many years together, and up-hill work has it been. Slowly, and warily, and steadily, you have advanced from post to post, meeting and defeating, now enemies mad with rage, and now treacherous friends who sought no less eagerly your destruction. That your aim could be a just and true one, was not at first even so much as acknowledged, and so men hated you for your fanaticism; and many who saw that it was so, and would fain help you, when they learnt howheavy a cross it was they were called upon to bear, fled from you from sheer weakness, and hated you for your pertinacity, which was a constant reproach to their own baseness. But active enemies have ceased their open warfare, and weak-hearted and pretended friends have raised their own standard, made to look like yours, that they might seem to be working to the same end, but which, by the road they have chosen, can never be reached.

You have come at length to a position, from which you may survey the field you have passed over, and that which is before you. You know now precisely, from the labor already performed, what work is yet to be done. You can count your enemies and number your friends. From the door of the State you have been beaten when you have asked its aid. And the monster, whose destruction you seek, has hissed at you from the altar of the Church, when you have asked her prayers in your holy work.

From Church and State you will get no succor. This lesson, this at least, has taught you—self-reliance. Your hope is in God and yourselves.

That you are where you are, is the most certain harbinger of your success. Hateful as your position is to the mass of the people, yet they see that your purpose must be accomplished. The extension of Slavery, or its abolition, has come to be the great and all-absorbing idea throughout the land. It has become so, because you have been heretofore faithful, and it shall do its perfect work if you continue true. Countless thousands have stepped into the positions which you have abandoned, and they who have heretofore opposed you, will drop one by one into the ranks of those who follow you, so long as they can point at you above them. Fall back a single step and you press upon those behind you, till all are forced again into their original positions.

The battle is not now, any more than in old time, to the strong. It is now as it always has been to the true. Truth is on your side, and you must conquer. It may be, as it no doubt will, that Texas shall be annexed. It may be that Massachusetts, the strongest Anti-Slavery State, will bow her neck meekly to the yoke which her masters bid her wear. Yet, nevertheless, it is true that the days of tyranny are numbered, and the chains which bind the bond and free together, are falling from the limbs of both.

But it needs that you shall be not less, but more vigilant; not less now than always is it necessary that your little phalanx shall stand shoulder to shoulder, and lead the van in this great battle for humanity. If you do not, none will, and the cause is lost. Remember that it is not for the freedom of the slave alone that we are striving as we at first supposed, but for our own also. Ours is not a reformation only but a revolution also. We must "remember those in bonds as bound with them," for truly are we so. Not the welfare and the liberty of three millions only, but of twenty millions is involved in this issue. The Anti-Slavery cause is the cause of the whole people.

The annual meeting, then, of your society, is of no trifling moment. You have a nation before you to work upon, and a nation to save. Of the many meetings to be held in this city in that week, not one but this will leave its mark upon the history of our day. It is your duty and your privilege to see to it that that mark be a deep and a

bright one, and not one merely of defeated hopes, and vain and empty struggles.

In the common meaning of the term, the meeting will be deeply interesting, as all the most eloquent of our friends will be present. The Tabernacle, the largest building in the city for public meetings, is engaged, and Abolitionists should flock from every quarter to fill it to repletion. The Minerva Rooms—late Concert Hall—where the business meetings have been held for two or three years past, is also engaged for this year.—G.

The Attack of Thomas Earle.

A letter was published in the last Standard from Thos. Earle, which should have received some notice in that paper; but not expecting that an explanation of his action on a Committee in 1840, would be made the occasion for misrepresenting the American Society and its auxiliaries I read no more than the first two or three paragraphs till the letter was brought me in proof. It was too late then to make any comments. I will make them now as briefly as possible.

1st. As to the pecuniary loss in the transfer of the Emancipator. If a man, or a company of men, expend a certain sum of money in establishing a newspaper, and that newspaper is afterwards taken from them, by fraud or otherwise, without remuneration, the outlay is a dead loss of so much capital. The American Society had expended a large amount to establish the Emancipator, which amount was lost to them by the transfer, and is now in the hands of Joshua Leavitt. I presume there is not a respectable publisher in Philadelphia who would not come to the same conclusion, on a bare statement of the fact.

2d. The wrong done to the American Society cannot be measured by a supposible wrong which the Society *might* have done, but never did do. It is a question not yet discussed, whether it would have been wrong for the Society to have furnished the subscribers for the unexpired time of their subscription with a paper edited in good faith according to the principles of the Society, as the Executive Committee and the editor understood them. But granting, for the argument's sake, that it would have been wrong, it does not make the guilt of the transfer any less. The attempt which characterizes the whole letter, to make one act appear less wrong by comparing it with others which Mr. Earle deems more so, is unfair and unworthy of him as an honorable and candid disputant.

3d. There is no analogy between the transfer of the Emancipator, and that of the press and types of the Herald of Freedom. The Committee of the American Society acted in direct contradiction to the well-known wishes of their constituents, and put the Emancipator beyond their reach. The Board of the New Hampshire Society acted in accordance with the wishes of the Society they represented. The one acted as authorized agents in the disposal of property, which within the year was assumed again by the original owners. But the other claimed to act "*as owners*" of property which the rightful owners have never recovered. The difference between the two cases is precisely that which exists between an authorized use of property and its embezzlement.

4th. Mr. Earle very ingeniously misrepresents both Mr. Child and the Executive Committee, as any one may see by referring to the published correspondence. They agreed on general principles, Mr. Child only claiming for himself the right—which nobody has ever been disposed to deny—to make a just discrimination between the two parties, and avowing his opinion that to come out from sect or party was a question for individual consciences. Mr. Earle has all along agreed with Mr. Child on this latter point, and will he blame the Committee for a liberality which he claims to be just? And will he deny that an editor may not, or that the Society ever meant he should not, make a discrimination according to the best of his judgment between the acts of parties? Mr. Child however, left the editorial chair of the Standard at the end of the year on finding that he could neither satisfy himself nor the Society, with his views of the Whig party.

5th. What does Mr. Earle mean by calling the Standard now "*practically*, a decided Whig paper?" He cannot point to a single editorial article, sentence, line, or word, which shows any partisan leaning towards the Whigs; while I can point him to column after column, under my own initial, exposing their pro-slavery character, and warning Abolitionists not to be deceived by their *quasi* anti-slavery. Communications have been admitted advocating the claims of Henry Clay as President; but much more has been published on the other side. Does the first make the Standard a Whig paper? Mr. Earle has written against the non-voting theory, and in favor of compensation. Does it follow, therefore, that the paper is in favor of his views? The columns of the Standard are open to all, however false in logic, unfair in spirit, or mischievous in tendency, I may deem their articles to be. Were not this my rule the letter under review would never have found a place in the Standard.

Mr. Earle has once before made this charge against the Standard. It was during my visit to Philadelphia, to attend the Norristown meeting, in August. He asked why I put into the paper a certain Whig thing which had lately appeared. On further inquiry I found the Whig thing to be as follows:

OUR COUNTRY UNDER PAR.—At the conclusion of a "Polk and Texas" meeting that was held in a certain city not a thousand miles distant from this, a few evenings since, *three* cheers were given for "Polk and Dallas," and NINE for *Texas*! When the noise had subsided, a gentleman rose and addressed the chairman very gravely as follows: "Mr. President, *if in order*, I beg most respectfully to propose ONE *cheer* for OUR OWN COUNTRY!"

"A Whig!" "a Whig!" "out of order!" shouted the crowd. The chairman decided the motion *out of order*, and—we left.—*Detroit Daily Advertiser.*

I replied that it was put in as a good joke, and if Mr. Earle would give me as good an one against the Whigs, it should have the place of leading editorial under the Vignette! What could mortal man do more in atonement for so heinous a sin? But the charge is too absurd to need serious refutation. Mr. Earle is himself so much of a partisan in his feelings, that he can see nothing but Whiggism in everything that is not Democratic. Were the angel Gabriel to come from Heaven, and not become a Locofoco, Mr. Earle would set him down at once as a Whig. It is not permitted either to men or angels in his philosophy to stand neutral between two corrupt parties. If the Whigs have got any praise in the Standard during the last year it is because they deserved it. If the Democrats have got none, it is their own fault, and not the Standard's.

6th. The next statement, I will only believe, Mr. Earle has made through a defect of memory. The Eastern Pennsylvania Society *did not* "decline" at its last annual meeting to "assume the advocacy" of the non-voting theory. It, however, voted down, by an overwhelming majority, the counter resolutions declaring the anti-slavery character of the Constitution of the United States; and a vote on the direct question was not passed, as it was distinctly understood at the time, entirely out of courtesy and kindness to the few friends who could not yet agree with the majority, but who in another year, it was hoped, would be ready to go with us. It was certainly a very great mistake that the question was not taken, but not to do so from the motive just assigned, is a very different thing from "declining" to "assume the advocacy" of the non-voting theory. What was the wish and the intention of the Society, in relation to the course of its Committee for the present year, was sufficiently and plainly indicated by the construction of the Committee itself. Had the Committee taken any other course, that would have misrepresented their constituents.

7th: Mr. Earle is very loose in his statements. So far from its being true that the four Societies mentioned have selected their editors and agents "exclusively, or nearly so," from the non-resistants, the fact, is I presume, that not one-half of them are so. But suppose they were—does Mr. Earle mean to say that to be a non-resistant disqualifies one from being an anti-slavery agent or editor? I marvel at his echoing this silly and worn-out cry of the new-organizationists. There is not a single one of the persons in question who, as an agent or editor, is "disseminating the peculiar views" of the non-resistants. It will puzzle even the astuteness of Mr. Earle to show how the Standard, for instance, can be both Whig and non-resistant at the same time.

8th. The last charge is too vague to need a reply. If however, Mr. Earle refers to the non voting theory, I answer that the present position of these Societies does not pretend to settle any questions of faith and practice not intendedto be embraced in their constitutions. They stand where they ever did, upon the fundamental principles originally promulgated, that Slavery is a sin, and should be immediately and *unconditionally* abolished. And they ask of their members an application of these principles to all the institutions by which they are surrounded. It is one thing, to declare, as was done in 1839, that it is the duty of every Abolitionist to vote, and another, and quite a different thing to say that it is inconsistent with anti-slavery principles to swear to support a pro-slavery Constitution.

And finally:—If every one of these allegations were true—and not one of them is, I think every candid mind must see—that would not lessen the moral turpitude of the transfer of the Emancipator. That was a wrong tried by the standard which ninety-nine hundredths of the civilized world acknowledged to be true. These, if errors at all, could only be shown to be errors of judgment and of opinion.—G.

Herald of Freedom.

All who know Parker Pillsbury, expected that he would make a good paper of the Herald, and nobody, I presume, is disappointed. It is just such a Herald as its meridian needs, to announce the approach of Freedom, and just such an one as Abolitionists everywhere love to see. New Hampshire ought to give it a generous support, and friends elsewhere give it a helping hand whenever they can. Anti-Slavery, to be sure, is one and the same in all places and at all times, just as, in one sense, humanity is. Nevertheless, man has, and he can't help it, a provincial or a national character given him by the mode of life and the habits of thought in different places. A Yankee or an Englishman is a Yankee or an Englishman the world over, for he is "to the manner born," and "to the manor," too, as some readings will have it, and the mark is not to be rubbed off him. So, too, with Anti-Slavery. It is the same thing in bottom everywhere, but it lives in one shape in New Hampshire, in another in Massachusetts, and another in Pennsylvania. It would n't be true if it did not do this, and did not receive its character from the character of the people among whom it is developed. So New Hampshire can no more do without its Herald than Massachusetts can without its Liberator. There would n't be the same New Hampshire Anti-Slavery without the Herald, any more than there would a Herald without the New Hampshire. There are, moreover, a thousand things of local interest which a paper on the spot must tell us of, and none other can.

Parker Pillsbury makes the Herald just what it ought to be, both in the general and in particulars. He was bred on New Hampshire Anti-Slavery, and is true to his breeding. The Herald sounds no uncertain note. There is no quaver in its tones. It speaks its plain, and strong, and honest thought, in plain, and strong, and honest words, which men must hear and heed. The heavy air of the lowlands sometimes stifles the sound of the bugle, be it blown with never so good a will or so strong a breath. But the clear air of the mountains sends it, reverberating and echoing from crag to crag, and through all the valleys, till we hardly know whence it came. The Herald sounds its notes among the mountains, and they are such as mountain-notes should be.

I send a "God-speed" to the Herald. My wish for it is—as it is for the Liberator, the Pennsylvania Freeman, and the Standard,—that it had a large circulation. Probably no papers are so poorly supported as Anti-Slavery papers. Shame on us that it is so—that with so holy a cause and involving the interests and rights of the whole people, the press should so struggle always for its existence. There is more need of devotion and more generous self-sacrifice, if the last is wanted; but I fear that the people do not in this matter get to the point of self-sacrifice. My own experience for a year has taught me that too many of them fall short even of common honesty. It should not be so. The exertions of town societies, or of individuals in towns, for a few weeks, might put every one of our papers on a sure basis. I wish they would try it, to begin with, for the Herald, and leave it no longer, as it, and all the other papers, have been left for years, to struggle on, almost unaided, and always accumulating debt.—G.

Public Schools in Massachusetts.

We see that the Legislature of Massachusetts have passed the law giving the right of action in her courts to all such children as shall be unlawfully excluded "from public school instruction." This law grew out of the discussions in relation to the exclusion of colored children from some of the public schools of the State. We rejoice to say that Boston and Nantucket are the only places in the State, unless Newburyport belong to the list, which tolerate such an abominable violation of the glorious system of free schools for which the Bay State is famed. The law was originally worded, "any child unlawfully excluded from *from any public school*," but the word "instruction" was added, in reality to defeat the purpose of the bill, and still confine the colored children to separate schools: It is, however, the opinion of good lawyers that malice here "o'er leaped itself," and that the law is still good enough to suit its friends. As such, or as the best they could get, it was accepted. It remains to be seen whether the courts will carry out the system of free school instruction in the spirit in which it was originally instituted, or bow to the petty and vulgar prejudices of the day, to suit the aristocratic tastes of two or three large towns. We will add that the colored people owe this new statute to the exertions of Messrs. Garrison, Phillips, and Loring, of Boston, and Mr. Shaw, and Captain Gardner, of Nantucket, who had frequent and repeated interviews with the Committees both of the Senate and House, and the last two named gentlemen devoted themselves most unremittingly to the disinterested labor.

TEXT AND COMMENT.—"We hold these truths to be self-evident, that all men are created free and equal, and are endowed with certain unalienable rights, among which are,

"*Life:*

A Baltimore paper of the 17th instant, says, that a son of Gen. Mathews of Charles County, Md. deliberately shot one of his father's slaves for disobedience of some direction. He remains unmolested.

"*Liberty:*

Several persons, citizens of Massachusetts, have been recently imprisoned in New Orleans, for not being of the legal color.

"*And the pursuit of happiness.*"

A very old man was tried and condemned on the 16th instant, in Frederick, Md. to pay a fine or be sold for life as a slave, for entering that State, he being a free man, also of an improper color. He and his family had been emancipated in Virginia, on condition that they would leave the State, and they were on their way through Maryland to Pennsylvania, when he was arrested. The people, however, were better than their laws, and the fine was raised by contribution, and he permitted to depart.

Our readers, groaning under the tyranny of Great Britain, are informed that the text is the faith, and the comment the practice of this great and enlightened people. Readers at home are requested not to believe this article, as it is an outrageous attack upon our "Institutions."

A Southerner's Opinion.

The "American Star"—probably meant for the "Lone Star," as that is just now more particularly American, being a stolen one—a paper published at Lagrange, Georgia, has a travelling correspondent at the North. In a recent letter he writes thus:

It is useless any longer for the friends of the Northern people to conceal the fact that, beginning at Philadelphia, and continuing as far north as Maine, there are none others but Abolitionists to be found. Our friends, South, may doubt this, yet it is solemnly the truth. I have made it my special business to thrust myself into all classes, to ascertain whether the people at the North were altogether, or only in part, Abolitionists. I am sorry to communicate, that *every one*, (resident citizens,) are vile calumniators of the South, and plotting our destruction. Both political parties join in this—and mark, if ever the issue is made as to *abolition* and *anti-abolition*, between North and South, having no other measures coupled, we are defeated as sure as the sun rises and sets. I see no other course for us to adopt, but DISUNION—and may God in his mercy bring it about rather than suffer our civil institutions to be destroyed.

That the whole North is anti-slavery will be taken with some grains of allowance by Abolitionists. We shall agree however with the writer that the South is to be "defeated" on the question of Abolition, "as sure as the sun rises and sets." It cannot be otherwise, as sure as there is a God that made that sun, and who is a God of justice and of mercy.

In another letter the same writer says:

I said in a previous communication, that the people of Philadelphia, and north and east of it, were all Abolitionists—I still make the same unfavorable report—every opportunity is sought by them, (I mean those in authority and high places,)—to introduce the subject to a Southron. We must have some action in the South on the question. I will give you a secret sketch soon.

The editor of the "Star" was so kind as to send us the papers containing these letters. I hope, that he may know what we are about, he will continue the exchange; at all events I beg him to send me the "secret sketch," when it is published. I am a little curious to know what "mare's nest" his correspondent has discovered.

BURNING OF DISMAL SWAMP.—A fire has been raging in the Dismal Swamp for a week or two past. It is said to have driven from their hiding-places, a large number of poor creatures, who sought there an asylum where none but fugitive slaves would be willing to go, and even the rapacity and tyranny of their masters was not willing to follow them. One old woman sought her old home, bringing with her *eleven children!* One such fact as this is a sufficient justification of the severest terms of condemnation which Abolitionists have ever used in relation to Slavery and its Northern supporters. Our agents should tell it to the people everywhere, that nothing but fire could drive the poor fugitives from a morass, the very name of which almost makes us shudder, but in which they had rather live, or even die of hunger, scooping themselves a grave in the dried leaves, than bear the wretchedness to which the white man would subject them.

THE WAY IT IS DONE.—In the United States Circuit Court, in this city, Martin Mansfield, under indictment for being engaged in the foreign Slave-Trade, not appearing when called upon, one day last week, forfeited his recognizances. If all the pirates in the country were indicted and escaped in the same way, we should have no need of a "tariff for revenue."

PROGRESS.—The Liberty party, in this city, at the recent charter election, polled *seventy-two* votes out of about fifty thousand. This must be especially gratifying to Mr. Stewart, who wrote not long since to the Albany Patriot that he has been laboring here all winter in a quiet way. The working men's party, who advocate a division of property, cast one hundred and seventeen votes.

In Connecticut the Liberty party has fallen off 145 votes since last spring.

THE HUTCHINSONS have returned to this city, after a most successful engagement at Philadelphia. They sang there the songs for Emancipation, and were greeted with the most rapturous applause. The contemptible spirit of pro-slavery here, still utters a feeble hiss, but is no more regarded than a serpent that has lost its fangs. Our friends give their farewell concert at the Tabernacle on Thursday evening, and no doubt that spacious building will be crowded to overflowing.

THIS WEEK'S PAPER.—OUTSIDE.—*Pro-Slavery:* Another South Carolina Legislator. The Union. Abolition and Disunion. The Blacks of Moyamensing. Throwing mud. Fanaticism. *Selections:* British West Indies, (concluded,) by a Virginian. S. S. Foster, and John H. W. Toohey. The Superiority of Moral over Political Power, by Adin Ballou.

FOURTH PAGE.—*Poetry:* Massachusetts, vs. South Carolina. *Selections:* Ethics of Non-Conformity; Practice. Street Sights in London. A Passage from Eothen. One of Mrs. Caudle's Curtain Lectures, by Punch. Chinese mode of taking Wild-fowl. The Thames Tunnel Surpassed.

INSIDE.—*Second Page:* Abby Kelley and Miss Hitchcock. The Lecturers at Harrisburg. Hayti. Letter from Work. COMMUNICATIONS.—Letter from Nathan Evans. Transfer of the Emancipator. Letter from H. A. Morse.

THE SLAVE WATSON.—This man, who was delivered into the custody of his master by a legal decision in Cincinnati a few weeks since, and who was reported to have escaped, I am sorry to learn, was still in possession of his master when they were last seen together.

ILLINOIS ANTI-SLAVERY SOCIETY.—The annual meeting of this society is to be held on the 4th of June next, at Alton. It is a fitting place for an Anti-Slavery gathering.

JOHN P. HALE is to "take the stump in his own behalf, in New Hampshire. A paper has been established at Manchester, called the "Independent Democrat," to advocate his cause.

EXECUTION IN PHILADELPHIA.—Samuel Zephron, a colored man, was executed in the prison-yard at Philadelphia, last week, for the murder of Cuffy Tod. On the first trial he fell to the ground, the rope being too long. At the second attempt, he was successfully murdered according to law.

RELIEF FOR PITTSBURG.—The Legislature of Pennsylvania have passed an act in favor of the sufferers by the Pittsburg fire. The Mayor and Councils of Baltimore have sent them $5,000. Measures are on foot in this city, also, to send them some pecuniary relief.

C. M. CLAY.—The Kentucky Review says that Mr. Clay has sent all his slaves to the South to be sold to the cotton-planters. No doubt this is a falsehood got up to injure the influence and anti-slavery character of that gentleman, who has already freed every slave over whom he has control.

REFUSING TO BE FREE.—The Journal of Commerce recently asserted that a colored man who was formerly a slave, but now resides in Connecticut, endeavored to purchase his daughter of her master in Virginia, but the girl refused her freedom. Of course this instance was given in proof of how much better Slavery is than Liberty. Unfortunately, however, for the Journal's accuracy and theory, it turns out that the girl did accept the offer, and is now with her father.

LEARNING WISDOM.—The *Utica Liberty Press*, announces the annual meeting of the American Society. It adds: "We need not inform our readers that this sort of abolitionism is of the anti-voting, anti-Liberty Party school." It refrains from going into further particulars, lest "Mr. Garrison should put (them) into his Refuge of Oppression." The Press, it seems, does not like its own reflection.

THE SWALLOW.—The pilot of this ill-fated boat has been indicted by the grand jury in the United States Circuit Court, now sitting in this city.

INFORMATION WANTED.—The editor of the Western Transcript wishes to know if "Christian ladies wear (bustles) for the glory of God?"

OUTRAGE.—The Cincinnati Herald says, that a Mr. Withrow, an anti-slavery lecturer, was attacked in Ross township, Ohio, a few days since, beaten, and wounded by a pistol-shot. His assailants were two persons, from whom he escaped by his horse becoming frightened and knocking one of them down. Mr. Withrow was not so much injured but that he has continued to lecture.

MASSACHUSETTS.—The Legislature of this State was prorogued on the 26th ultimo, to early in January next. The number of *Resolutions* passed is said to be unprecedented.

SOUTHERN AND WESTERN ANTI-SLAVERY CONVENTION.—A call has been issued in Cincinnati, for a Convention, to be held in that city on the 11th of June next, of all persons opposed to Slavery. Everybody is invited to attend without distinction of party.

THE RUMOR OF WAR.—A humbug, as was supposed.

GENERAL INTELLIGENCE.

Foreign.

Twenty-two days later from Europe.

The Great Western arrived at this port on Thursday last. She left Liverpool on the 29th ultimo. The news she brings is not important, though somewhat interesting.

Right of Search.—The Duke de Broglie has arrived in London, and the conference is now sitting which is to decide the future policy of England and France. It is understood, on all hands, that the substitute for the Right of Search which he proposes, is a blockade of the coast of Africa, by the two powers, joined, of course, to the squadron of the United States already there for that purpose. The Right of Search, in its most obnoxious form, is thus given up; but the substitute, inadequate as the former system was, promises to be still more inefficient.

The Slave-Trade.—President Tyler's parting message respecting the slave-trade, has excited some surprise from the fact that the President seems to have penned it under the remarkable misapprehension, that negroes captured from slave-ships, when landed in the West Indies, are subject to slavery in another shape under the name of "apprenticeship." It is unaccountable how President Tyler could have fallen into this error. The "apprenticeship" system was abolished several years ago, and a negro landed in the West India Islands is just as free as Mr. Tyler. The subject was mentioned in Parliament, when Sir Robert Peel expressed a hope that the United States might send a "commissioner" to the West Indies to investigate the condition of the negroes in those islands.—*Cor. Eve. Post.*

Visit of the Queen to Ireland.—It is now positively stated that the Queen has resolved upon visiting Ireland next summer, and preparations for her reception have been already commenced.

Death of Regina Maria Roche.—On Monday morning, at her residence, on the Mall, the above-named lady, authoress of the "Children of the Abbey," and other works, died at the advanced age of 81.—*Waterford Chronicle.*

Deaths.—The London papers announce the decease of Sir John Gurney, late one of the Barons of the Exchequer, and of Miss M. H. Andre, only remaining sister of Major Andre, aged 93. General Sir Thomas Saumarez died at his residence at the Petite Marche, in the island of Guernsey, in the 85th year of his age. Sir Thomas served in the first American war, and was present at the several landings on Staten, Long, and York Islands; the battle on the 27th of August, 1776, on Long Island; the capture of Fort Lee and Washington; and the battles of Brandywine and Germantown, at which last he received two balls in the head.

Quaker Murderer.—Tawell, the Quaker, has been tried for the murder of his mistress, Sarah Hart, at Salt-Hill, and found guiltty, on the clearest evidence. It will be recollected that this man was caught by means of the electric telegraph from Slough to London—a communication for his apprehension having been forwarded by this means after he had left Slough in the train. He is to be executed at Aylesbury on Friday, the 27th April.—*Cor. Eve. Post.*

IRELAND.

The Repeal Association still continue their meetings. On St. Patrick's Day the meeting was more than usually well attended. All sported shamrocks in their hats in honor of the day, and Mr. O'Connell was decorated with a monster bunch, twined round a branch of palm, the preceding day having been Palm Sunday. The Mayor of Limerick took the chair.

The increase of the grant to the Roman Catholic College of Maynooth is stirring up some agitation, which threatens to extend. A meeting to petition against the grant has been held at Exeter Hall; another in Liverpool is fixed for Monday week; and several other parts of the country promise to catch the infection.

GERMANY.

Frankfort, March 22.—If the following positive statement of the Wezer Gazette, be correct, it appears that the prospect of some changes in the Prussian Constitution is not so remote as many journals assert—"As the first extension of the representative system, the King is desirous of opening the Diet to the deputies of the trading and working classes, and has accordingly commissioned the Minister of the Interior, Von Arnim, to prepare a project of law to that effect. The latter has requested several high functionaries to forward to him their opinions respecting such a change, of the necessity of which, it appears, he is not himself convinced."—*Cor. Lon. Morn. Herald.*

SWITZERLAND.

The country had, by the last advices, generally settled down into tranquillity. A proposition for a general amnesty had been submitted to the Diet; and it was resolved that the several Cantons should be invited to adopt it. Several of the political prisoners at Lucerne had been set at Liberty. The Committee of the Diet was continuing its deliberations on the question of the expulsion of the Jesuits.

The extraordinary Diet having referred the questions of the Free Corps, the Jesuits, and the Amnesty to the Committees, the Commissioners had disagreed respecting the competency of the Diet to decree the exclusion of the Jesuits.

SPAIN.

The measure for restoring the church property, was still under discussion.

General Araoz, who was arrested some months ago, under pretence of being engaged in one of General Narvaez's pretended conspiracies, and for whose execution, without trial, orders had at one time been given, has been brought before a court-martial, and fully acquitted.

PORTUGAL.

A Lisbon letter of the 11th instant gives an account of a serious commotion in the district of Figueras, attended with the loss of many lives and the incendiarism of several houses. The tumult was occasioned by an attempt to levy and collect a new impost on wines. The details are calculated to leave a bad impression of the administration of affairs in Portugal, and the condition of the people under the government of Senhor Cabral.

GREECE.

The political affairs of this country seemed getting into deeper confusion. The Coletti Ministry had been defeated on a question of the jury lists by fifty-two to forty-five. The Government, however, persists that the measure was not strictly a Ministerial one; but it does not appear possible for the Government to stand. An amnesty has been granted for all crimes committed during the elections last year, a measure for which the Government takes great credit, though the object of it is simply to save their own unscrupulous partisans from deserved punishment.

From the London Times of March 28.

MR. POLK'S INAUGURAL IN ENGLAND.

One of the first sentiments uttered by Mr. Polk, after an exordium, in which "the most admirable and wisest system of well-regulated self-government among men ever devised by human minds," receives a very ample panegyric, is that of "deep regret at the schemes and agitations of misguided persons, whose object is the destruction of *domestic institutions* existing in other sections of the country. Among other nations, the expression, "domestic institutions," designates all that is most sacred among men; in the United States it expresses that state of bondage which is most abhorred by the free—that system of Slavery which other countries have practised, which some have renounced, which all deplore, but which the politicians of America have alone the courage to eulogize and defend.

Mr. Polk reserves his compassion, however, for other objects. "Happy would it be," says he, "for independent States if they were freed from their liabilities, many of which were incautiously contracted." That sentiment will, indeed, find an echo in every debtor's jail all over the world! We who feel for slaves more than for slave owners, are apt to think unpaid creditors even more to be pitied than profligate debtors; but in the New World these things are reversed." "The sound, moral, and honorable feeling of the people of the indebted States cannot be questioned," says the President; but, while sympathies and eulogies are showered upon them, what, with one recent exception, is become of their unpaid dividends?

After two such paragraps as these, our readers will not be surprised at anything that may follow, more especially with reference to the foreign relations of the Union. A lie repeated after it has been contradicted, and scouted by all well-informed and honest men, is a lie raised to a higher power—the square of a lie. Mr. Tyler intimated in a message some time ago, that doubts were entertained by some whether Texas had not originally formed part of the territory of the United States, and been improperly alienated from them; but Mr. Polk resolutely affirms that, "Texas was once a part of our country, was unwisely ceded away to a foreign power, is now independent, and possesses an undoubted right to merge her sovereignty in ours." The whole assertion is utterly groundless—first, because Texas formed no part of Louisiana when sold by France; and, secondly, because the boundary treaty with Spain, concluded in 1819, definitely wiped out all such equivocal claims forever. But in this discussion no argument is practicable; the wolf is resolved on seizing his prey, and it signifies but little that the lamb stood drinking lower down the brook.

From the New Orleans Picayune, April 11.

Late and important from Mexico.

By the arrival of the schooner Water Witch last evening, which left Vera Cruz on the 5th instant, we have received our files from the city of Mexico to the 25th ultimo, and from Vera Cruz to the day of the sailing of the schooner.

The schooner Fanny, from this port had arrived at Vera Cruz with the intelligence of the passage of the measure of Annexation by the United States Congress. The news was received coldly by most of the inhabitants of that seaport, but there was some blustering and talk about war on the part of a portion of the population, which all sane men supposed would soon subside.

On the day prior to the sailing of the Water Witch, the British man-of-war, Eurydice, set sail for Galveston, with despatches just received from the city of Mexico, for the British Minister in Texas. The purport of the documents had not transpired, but it was rumored, and generally credited, that they contained a general recognition on the part of Mexico, of the independence of Texas, *upon the condition* that she rejected the proposed Annexation to the United States.

Owing to the lateness of the hour at which the Water Witch arrived, we have not yet received our correspondence by her, or been able to examine with minuteness our files.

Santa Anna still remained prisoner at the Castle of Perote. We find his written defence in the papers which we have received, but it throws little light upon the transactions of the revolution. He endeavors to throw upon others the responsibility of all the most flagrant acts which provoked the general insurrection.

The difficulty with the prosecuting officers appears to be under what character to proceed against him, he having acted under the orders of Canalizo during the critical events of the revolution, as a simple General of Division.

The Mexican Government had received intelligence of the passage of the Annexation resolutions by both Houses of Congress, but they had no official notice that President Tyler had given his assent to them. However, they entertained little doubt of their receiving his approval. Our files from the capital are not so late as due, but we infer that the Government was really in possession of the latest intelligence, and that the departure of the British vessel of war for Galveston was consequent upon the information.

On the 21st of March, the Chamber of Deputies took into consideration this subject of the Annexation of Texas. Resolutions were introduced, and warmly supported, for declaring the provisions of the Treaty of 1831, (ratified in 1832,) at an end; for closing the ports of Mexico against any vessels of the United States, and prohibiting the introduction of our manufactures; and, finally, that no proposition from our Government for the restoration of friendly relations should be listened to, save upon the condition that the United States should renounce altogether, the plan of Annexation.

The Government was making vigorous and commendable exertions to assist the inhabitants of the Northern Provinces to repel the aggressions of the savages.

The attention of liberal-minded men in Mexico appears to be fixed almost exclusively upon a reform of the Constitutional Bases of Tacubaya. They wish to limit, in some manner, the powers of the Executive.

There were several shocks of an earthquake felt in Oajaca, on the 10th ultimo. Many persons were killed, and scarcely a house was left uninjured. There was the greatest consternation among the inhabitants, lest the city should be ruined.

We mentioned yesterday that Santa Anna was struggling rather to save his money than his life. In confirmation of this, we find in our files his correspondence with his bankers, in which he directs them to secrete his funds, and place them under the protection of the British flag.

There appears to be some dissension in Gen. Herrera's Cabinet. Sr. Echeverria, the Minister of Finance, evinces a disposition to retire. The deputy from Zacatecas, Sr. Luis de La Rosa, is talked of for this portfolio, and the papers applaud the selection.

We have neither time nor room to go farther into our files to-day. We may say, however, that the tone of Santa Anna's letters to the Government, (and we have several of them before us,) is bold and almost insolent. Feeling that his life is safe, there is no limit to his audacity.

A correspondent of the *Republican* thinks differently. He writes:—

My opinion is, that Santa Anna will be condemned to death. General Reyes, his Minister of War, has been condemned to a loss of his grade, and imprisoned for ten years, for signing the order which placed Santa Anna in command of the troops, which marched against Paredes, and which followed Santa Anna to the last.

General Canalizo will be also condemned to death, beyond any doubt; and General Basadre, Minister of War, after Reyes, will no doubt share the same fate as his predecessor.

A federal form of government will, no doubt, shortly prove to be the result of this last revolution, unless Texas matters should *interrupt things.*

By the late arrival of the United States schooner, Flirt, at Norfolk, on Thursday last, we have the following intelligence:

The Flirt brings news from Carthagena, which place she left March 26th, of the election of Gen. Mosquera to the Presidency of the Republic of New Grenada, by a majority of three electoral votes. Reports the arrival at Havana of a French man-of-war brig, direct from Vera Cruz, with dates up to the 30th March.

An English frigate had gone to Galveston to inform the Texan Government, on the part of Mexico, *that the latter country would acknowledge the Independence of Texas, provided Texas refused to consent to Annexation with the United States.*

LATER FROM HAYTI.

The brig Wolcott, Captain Owen, from Gonaives, Hayti, whence she sailed 1st April, arrived here yesterday. Her news is highly interesting. Apprehensions were entertained of a renewal of the disturbances which recently agitated the public mind, it being supposed that General Riviere (lately outlawed) contemplates returning thither. Persons are daily placed under arrest, suspected of holding secret correspondence with him to that intent, and strangers, affected also by this suspicion, are now obliged to procure passports to enable them to go on even the shortest excursion. Nothing has yet been done in reference to the French indemnity, and two envoys have been despatched to France, to solicit a further delay; in the meantime, a French squadron, under Commander Lartique, continually cruise before the various ports. Since Boyer's departure, nothing has been done toward improving the business condition of the place, if we may except the establishment of a Custom House. The paper currency of the country is now received in payment of the Government duties, Government demanding *clean* bills, in every instance, which are very difficult to be got.

Nothing has been decided as to the difference existing between the Haytiens and Dominicans, and the disputed frontiers are a scene of frequent disturbances and collisions between them. It is, however, presumed that the latter will not only be able to maintain their independence, but will much the earlier be enabled to reach a permanent state of prosperity. They are more friendly to foreigners than neighbors; and it is rumored they have been successful in obtaining a loan of one million pounds in London, on, certainly, not the most liberal terms, (65 0-0 and 5 5-0 interest,) but which prove, at all events, how much better their credit is than that of the Haytiens, who failed in a like business. The laboring classes being continually on military duty, agriculture is greatly neglected, and business very dull. Some Jesuits who arrived there in March, were obliged to leave, their stay being deemed objectionable. A great interest is felt by the Haytiens in the condition of their African brethren, and they have subscribed for a journal published in Paris, called the African Institute, to promote useful knowledge among them. In the markets, produce of the country was scarce. Mahogany held a specially high price. American provisions were in abundant supply, and dull of sale, with little prospect of improvement.—*Tribune.*

Died.

In Princeton, March 20th, of typhus fever, Miss Salina Mirick, youngest daughter of Mr. John and Mrs. Polly Mirick, aged 19 years.

NOTICES.

LIBERATED SLAVES—EMPLOYMENT WANTED.

Places are wanted, in either town or country, for the following colored women, lately slaves in Louisiana; being a portion of those recently emancipated by John G. Palfrey, Esq. Secretary of the Commonwealth, viz:

BETSEY, 31 years old, having a son 5 years old.
MARIA, aged 23, having a daughter 3 years old.
MARGERY, aged 21, having two infants.
ROSE, aged 13 years.
FRANKEY, [girl,] aged 12 years.

The last named have some knowledge of housework. They are all believed to be strong and healthy, of correct deportment, and more capable and intelligent, than the average of persons of their class in Louisiana. They are now in Boston, on expense; and wages are not so much a consideration, as procuring for them, immediately, homes in respectable families, where they may learn to gain a subsistence for themselves and their children.

Persons disposed to receive one or more of them, will please write by mail, to ELLIS GRAY LORING,
No. 27 State St. Boston.

Editors of Anti-Slavery and other papers favorably disposed, are invited to copy this notice.

SALEM ANTI-SLAVERY FAIR.

The Salem Female Anti-Slavery Society will hold a Fair, in aid of the cause, at Hamilton Hall, Chesnut St. commencing on Wednesday, April 30th, at 10 o'clock, A. M. to continue through the succeeding day.

The friends of the cause are respectfully invited to contribute. Donations to the refreshment table particularly solicited. Articles for the Fair may be directed to the care of Lucie G. Ives, 390 Essex street, or to Eliza J. Kenny, 99 South street. Per order,
ELIZA J. KENNY, Sec.
Salem, April 11, 1845.

TO THE ABOLITIONISTS OF EASTERN PENNSYLVANIA.

Are you ready, dear friends, to commence with us preparations for the Pennsylvania Fair of 1845? Warm hearts and active hands we would enlist, at this early period, that no time may be lost which might be profitably spent in this service. Information respecting what is to be done, it can scarcely be necessary to offer to those who, year by year, have been laboring side by side with us in this department of Anti-Slavery toil, and whose skill and ingenuity have been again and again proved. We want whatever liberal souls will devise, and ready hands execute. The Committee commence their efforts this year with the hope of making the Fair superior to those of preceding years, but this hope cannot, of course, be realized, without your dilligent and hearty co-operation. On this we rely. Need we urge upon you motives to action? The slave has found no respite from his sufferings, shall we seek respite from our labors in his behalf? Trusting that you are as ready for this work as ourselves, we suggest that you should immediately begin to inquire what you can give or do for this purpose, and how you can best enlist the services of your friends and neighbors. Will some active friends of the cause take measures for forming sewing circles in their neighborhoods, where articles may be manufactured, donations deposited, and interest excited for the Fair? From such a measure, much benefit, beside pecuniary emolument, results to the Anti-Slavery cause. Will not the friends of the cause in Chester, Bucks, and other counties, adopt this plan, and furnish tables, to be superintended by themselves at the Fair? And will not those who cannot conveniently unite with these circles, be diligent and faithful in individual effort? Of all the friends of the slave in city and country, we ask aid. Of the merchant, we ask contributions of merchandise, of the mechanic, the fruit of his handiwork; of the farmer, the produce of his garden, fields, and poultry-yard. But we ask of all *only* the products of *free* and *requited* labor.

Let us, dear friends, commence our efforts with a determination that our next Fair shall yield great and good results to our cause, and *it will do so.*

Contributions may be sent to any member of the Committee, or to J. M. McKim, No. 31 North Fifth street, Philadelphia.

Emma Parker, *Anna M. Hopper,*
Mary Grew, *Maria M. Davis,*
Sarah M. McKim, *Sarah Pugh,*
Hester Reckless, *Martha Carman,*
Lydia Gillingham, *Sarah Douglass,*
Gertrude K. Burleigh, *Sarah Lewis,*
Elizabeth J. Neall, *Margaret Jones,*
Olive Bacon, *Emily A. Winslow,*
Susan Grew, *Margaret Griscom,*
Hannah L. Stickney, *Teresa K. Hallowell,*
Mary T. Stickney.

ABOLITION OF THE PUNISHMENT OF DEATH.

The friends of this humane and wise reform, in this and other States, are invited to meet with the New-York Society for the Abolition of the Punishment of Death, in Convention, for the consideration of means for the promotion of that object, on the Monday of the Anniversary week in May, which will be on the 5th of the month.

Other Societies having in view the same object, are especially invited to send delegates. The daily papers will give due notice of the place of meeting.

Editors of papers friendly to this cause, are respectfully requested to copy this invitation.

By order of the Executive Committee.
WILLIAM T. M'COUN, Pres't.
J. L. O'SULLIVAN, Sec.

HO! FRIENDS OF MAN!

Ohio American Anti-Slavery Society, will hold its next anniversary in New Lisbon, on the 5th day of 6th month. (June.)

Arrangements are being made to secure the attendance of many of the prominent advocates of human rights in our own and other States, of which, together with other particulars, timely notice will be given.

Let every man and woman who has a heart to feel for, and a soul to sympathize with suffering humanity, at once make up his or her mind to be present.

By order of the Ex. Com. O. A. A. S. S.
JESSE HOLMES, Cor. Sec.

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

Article	Price
ASHES.	
Pot, first sort 1844.	0.00 a 4.25
Pearl	4.56¼ a 4.62½
CANDLES.	
Mould, tallow lb.	9 a 11
Sperm	25 a 27½
Stearic do.	20 a 24
COAL.	
Liverpool, chaldron,	10.00 a 10.25
Newcastle	9.00 a 10.00
Scotch	7.50 a 8.00
Sidney and Pictou	8.00 a 8.50
Anthracite, 2,000lbs.	5.00 a 6 00
COFFEE.	
Java, Gov't per lb.	9 a 10½
Sumatra	6¾ a 7
Porto Rico	7 a 8
Laguayra	7 a 8
Cuba	6 a 7
Brazil	6¾ a 8½
St. Domingo	5½ a 6
COTTON.	
New Orleans	5 a 9¾
Alabama	4¾ a 9½
Florida	4¾ a 7
Upland	5 a 7½
Upland, fair	6½ a 6¾
Upland, good and fair	6¾ a 7½
DOMESTICS.	
Shirtings, brown 3-4	5 a 6½
do. do. 7-8	6 a 7
do. bleached	7 a 9
do. S. I. do.	7 a 11
Sheetings, brown 4-4	6 a 7½
do. do. 5-4	10 a 12½
do. bleached 4-4	7 a 12
do. do. 5-4	12 a 15
Calicoes, blue	7 a 12
do. fancy	6 a 14
Plaids	9 a 11
Stripes, fast colors	8 a 10
Satinetts	40 a 75
Checks 4-4	8 a 12
Cotton yarn, 5 a 13	15 a 16
do. 14 a 19	18 a 20
do. 20 a 23	22 a 23
DRUGS & DYES.	
Alum, lb.	3 a 3½
Cochineal	. a 1.35
Copperas	1¼ a 1¾
Gum Myrrh, E. Indies,	11 a 13
do. copal washed	35 a 42
do. Arabic Turkey,	32 a 38
Madder, Dutch	12 a 16½
Oil of Anis	1.50 a 1.55
castor, gall.	65 a .70
Tartaric acid, lb.	40 a 45
Verdigris	18 a 21
Vitriol, blue	8 a 8½
DYEWOODS.	
Brazilletto, ton	18.00 a 20.00
Camwood	25.00 a 70.00
Fustic, Cuba	25.00 a 28.00
do. Tampico	16.00 a 18.00
Logwood, Cpy.	25.00 a 27.50
FEATHERS.	
Live, foreign lb.	12 a 25
do. American	26 a 30
FISH.	
Dry cod, cwt.	3.00 a 3.12½
Dry scale	1.25 a 1.50
Pickled, bbl.	3.25 a 3.50
do. salmon,	12.25 a 12.50
Smoked do. lb.	.9 a .10
Mackerel, 1, bbl.	11.50 a 11.75
do. No. 2	10 75 a 11.00
do. No. 3	5.50 a 6.00
Shad, Ct. hf. bbl.	5.87½ a 6.00
Bucksp't. bbl.	7.50 a 8.00
Mass. do.	10.00 a 10.50
Herring, pickled	3.50 a .
do. scale, per box,	50 a .52½
do. No. 1	30 a .32½
do. No. 2	22½ a .25
FLAX.	
Russia, lb.	9 a 11
American	7 a 8
FLOUR & MEAL.	
Genesee per bbl.	4.68¾ a 4.75
Troy	4.68¾ a 4.75
Michigan	4.62½ a 4.75
Ohio, round and flat	4.62½ a 4.75
Pennsylvania	. a .
Brandywine	4.68¾ a 4.75
Georgetown	4.62½ a .
Baltimore c. mills	4.62½ a 4.75
Richmond c. mills	6.25 a 6.50
do. country	4.62½ a 4.75
Alexandria	4.62½ a 4.75
Fredericksburg	4.62½ a 4.75
Petersburg	4.62½ a 4.75
Rye flour	3.06¼ a 3.12½
Indian meal	2.50 a 2.62½
do. per hhd.	11.50 a 11.75
GRAIN.	
Wheat, Western and N. York, per bushel,	1.00 a 1.10
do. Southern new	1.00 a 1.05
Rye northern	67 a .
Corn north'n & Jersey	48 a .49
Southern (weight)	48 a .49
Barley, N.R.	50 a .54
Oats, northern	31 a .32
do. southern	25 a .27
do. New-Jersey	
Beans, tce.	6.12 a 7.62½
HEMP.	
Russia, clean, ton	205.00 a 210.00
outshot	180.00 a 185.00
Manilla	147.50 a 150.00
American, dew rot	77.50 a 100.00
do. water rot	120.00 a 182.50
HIDES.	
B. A. & Rio Grande, lb.	11 a 11½
California	4 a 11
Orinoco	11 a 11½
Mexican	10½ a 11
S. American horse, piece	a
Calcutta, dry	65 a .75
HOPS.	
First sort 1844, lb.	13 a 15
HORNS.	
Ox, hundred	6.00 a 8.50
Cow	2.00 a 3.00

Article	Price
IRON.	
Pig, Eng. & Sc. ton	50.00 a 52.50
do. American	40.00 a 45.00
Bar do. rolled	95.00 a .
do. Russia P,S,I,	105.00 a 110.00
do. do. N. Sable	a
do. Swedes	90.00 a 92.50
do. Eng. com.	80.00 a 85.00
do. do. refined	95.00 a .
Sheet E. & Am. lb.	5¾ a 6
Hoop do. do. cwt.	5.75 a 7.00
LEAD.	
Pig, 100 lbs.	3.62½ a 3.75
Bar, lb.	4 a 4½
Sheet	4½ a
LEATHER.	
Oak lb. (sole,)	19 a 24
Hemlock, light	15 a 16½
do. middle	14 a 15
do. heavy,	12½ a 13½
do. damaged	10½ a 12
LUMBER.	
Boards, N. R. M. ft.	30.00 a 35.00
do. east pine	10 00 a 11.00
do. Albany, piece	7 a .17
Plank Ga. pine, M. ft.	22.00 a 30.00
Scantling pine	14.00 a 16.00
do. oak	30.00 a 35.00
Timber oak, cu. ft.	.25 a .37
do. Ga. yel. pine	.35 a .40
Shingles, cy. M.	11.00 a 13.00
Staves w. o. pipe M.	47.00 a 48.00
do. do. hhd.	36.00 a 38.00
do. do. bbl.	30.00 a .00
do. r. oak hhd.	28.00 a 30.00
Heading, w. o.	40.00 a 45.00
Hoops	25.00 a 30.00
MOLASSES.	
New-Orleans, gall.	33 a 34
Porto Rico	31 a 35
St. Croix	35 a 36
Trinidad, Cuba, Muscova	33 a 35
Martinique & Guadal.	— a
Havana & Matanzas	30 a 31
Neuvitas	35 a 36
NAILS.	
Cut, 4d a 40d per lb.	4¼ a 4½
(3d 1 cent and 2d 2 cents more.)	
Wrought, 6d a 20d	10 a 12½
Horseshoe, No. 7 a 9	18 a 20
NAVAL STORES.	
Tar, bbl.	1.62½ a 1.68¾
Pitch	80 a 1.00
Rosin, N. C. & W.	.60 a .76
Turp. Wil'ton soft	. a 3.00
do. N. C. soft	2.62½ a 2.75
Spirits turp'tine gal.	39 a 42
OILS.	
Olive, gall.	90 a 95
Linseed, American	— a 75
Whale refined	50 a 55
Sperm, crude	92 a 93
do. winter	90 a 92
Lard oil, summer,	65 a 70
PROVISIONS.	
Beef mess bbl.	8.93¾ a 9.50
do. prime	6.00 a 6.50
Pork, mess bbl.	12.62½ a 13.50
do. prime	9.68¾ a 10.75
do. cargo	a
Hog's lard	8 a 8½
Butter, West dairy	10 a 12
do. Orange county	15 a 17
do. common	7½ a 7½
Cheese, Am. lb.	7 a 8
Hams smoked	8½ a 10
RICE.	
100 lbs.	3.12½ a 3.62½
SALT.	
Turks Island, bushel,	26 a 27
Bonaire	28 a 30
Curacoa	27 a 28
Ivica	
Cadiz	20 a 21
St. Kitts	a
Lisbon	23 a 24
Liverpool, ground	a
do. do. sack	1.18 a 1.20
do. do. fine	1.35 a 1.42
SOAP.	
New-York, brown lb.	4 a 7
Castile	8 a 8½
STEEL.	
German lb.	10½ a 13
English, hoop L.	13 a 13½
Trieste, in boxes	6½ a 7
American	5 a
Spring	5¾ a 6
SUGARS.	
St. Croix, lb.	8½ a ½
New-Orleans	6 a 7½
Cuba, Muscovado	5 a 6½
Porto Rico	7½ a 8½
Havana, white	9½ a 10
do. brown	7½ a 8½
Cuba, white	8½ a 9
do. brown	6½ a 8
Brazil, white	8 a
do brown	a
Manilla, brown	6½ a 6¾
Loaf	12 a 12½
Crushed	13 a 12½
TALLOW.	
Foreign, lb.	
American	6½ a 7
TEAS.	
Imperial, lb.	40 a 1 00
Gunpowder	40 a 1.00
Hyson	55 a .85
Young Hyson	35 a .85
Hyson skin	20 a 36
Souchong, Powch'g, &c.	18 a 50
Bohea	a
TIN.	
Block, South Am. lb.	a
do. East India	15½ a 16
In plates ¼ ⅌ box	8.75 a 9.37½
WOOL.	
Am. Sax'y. fleece, lb.	42 a 43
do. merino	37 a 38
Pulled, superfine	35 a 36
No. 1	32 a 33
No. 2	25 a 27

WILLIAM GUNNISON,
GENERAL COMMISSION MERCHANT.
101 SOUTH ST. (BOWLY'S WHARF,)
BALTIMORE, MD.
January 9, 12m.

Poetry.

We published a few weeks since in the Pro-Slavery Department some lines from a South Carolina paper, in answer to the following lines, which have since met my eye. The Carolinian gets also his rejoinder, which is subjoined:

From the United States Gazette.

MASSACHUSETTS vs. SOUTH CAROLINA.

And what will Massachusetts do?
  Is heard on every hand,
Say! what will Massachusetts do?
  Echoes from strand to strand.
Aye! What will Massachusetts do?
  Hers is no craven soul,
Her sons are named the brave—the free,
  From Indus to the pole,
Their sires first raised the Freeman's flag,
  The banner wide unfurled
That sent the cry of Liberty
  Resounding through the world.
And shall her sons unworthy prove
  Of their great Fathers' name?
Shall Massachusetts bow her head
  And drink the cup of shame?
Does not her blood indignantly
  Course swiftly through her veins,
When on her neck she feels the yoke,
  Upon her hands the chains?
She dare not send one son to right
  Another son's great wrong,
Nor say, a Freeman's privilege
  Shall to each son belong!
Then what will Massachusetts do?
  What course will she now take
To bind her wounded honor up—
  Her children, freemen make?
Time was—it was not long ago,
  When, had such deeds been done,
She would have said, Atoning blood
  In floods for this must run!
But Massachusetts now has seen
  A better, purer light—
Has learned that blood can never make
  A wrong become a right—
Has learned, that 'tis a Christian's part
  In meekness now to *bear*,
Nor let a spirit of revenge
  In her great heart have share—
Has learned, that honor is not won
  Upon the battle-field—
Her trust is in the God of Love!
  The right shall be her shield.
Then what will Massachusetts do?
  She will do good for ill!
For though her sister dealt the blow,
  She is her sister still—
And Massachusetts will not raise
  Her hand in angry strife,
Her cheek is to her sister turned,
  Her soul with love is rife.
Yes, Carolina! though thou seize
  And in thy prison throw
One child of hers—another lynch,
  And each injustice show,
Yet will she do thee good for ill;
  Thy children are all free
To come and stand upon *her soil*
  In Nature's liberty.
And she will break the yoke and chains
  Which thou hast round her thrown,
But Freedom's struggles will not be
  In selfishness alone;
For thee—for thee—she too will fight!
  That moral fight, which brings
Nobility of mind and soul,
  And makes her children kings—
Thy sons, to her, shall be as sons,
  Come one, come all, she cries!
"Sister! we take thee at thy word,"
  Shout, after shout, replies.
And Massachusetts will be true
  To Freedom, Love, and Right,
And work the land's redemption out,
  With all a Freeman's might.—EMMELINE.

From the United States Gazette.

MASSACHUSETTS vs. SOUTH CAROLINA.

TO THE REV. THOMAS FREAN, S. C.

And what will Massachusetts do?
  Is heard on every hand,
Say! what will Massachusetts do?
  Echoes from strand to strand.—EMMELINE.
We answer to her own poor slaves
  Let her direct her cares,
And bid her hypocrites and knaves
  To mind their own affairs.—CAROLAN.

Yes! let her mind her own affairs,
  And guard each honest son,
For whom, on Bunker-hill she fought,
  For whom she laurels won;
Yes! let her mind her own affairs,
  Nor idly sit and sleep,
While Southern prisons hold their sons,
  Whom Slavery dares to keep.
Yes! let her mind her own affairs,
  Nor think her action rash,
When she would save her roving child
  From Slavery and the lash.
And shall that State that dare rebel
  Against Britannia's power
For three-pence, on a pound of tea,
  Shrink now, when despots lower?
Shall she submit to insult, wrong,
  While yet the circling blood
Dilates her veins, and shames her cheek,
  Where Freedom's martyrs stood?
Yes! she *will* mind her own affairs,
  Her sword is in its sheath,
The Christian wields no bayonet,
  She seeks no gory wreath.
Her fathers thought "blood called for blood,"
  But Massachusetts, now,
Reads that the Christian law of love
  Will no revenge allow.
Her clergy will no wrong defend,
  Her law no color knows,
But recognizes *Man as Man*,
  And justice *only* shows.
Her free and hospitable shore
  Each Southern son will greet,
And hands extended but in love,
  Will Carolina meet.
The *Southern Priest* may dare protect
  With *his religious might*
A code of wrong—Oppression's laws—
  And call that wrong a right,
May dare with voice, and pen defend
  With scripture texts *his* view,
While Jesus says, "Do that to all
  Ye would, they should to you."
May tell how poor, degraded souls,
  May dance beneath the moon,
And hide their prisoned wretchedness,
  By laughing at Zip Coon.
But does he tell how oft the *lash*
  Awakes the negro dance?
Or does he give, of *severed ties*,
  One short descriptive glance?
And when he speaks of "whitewashed cot,"
  And "cotton patch," I ween
He holds not up the peck of corn
  Which oft is only seen.
And when he speaks of "happy slaves,"
  Condemns he not the plan,
By saying, Man *can* happy be,
  When he is less than Man.
Deprived of rights which nature gave,
  This shows the bruted mind,
When Man can live in slavery,
  And bear his fate, resigned.
But, if thus happy is the slave,
  In silken gown so gay,
Why need the law restrict the feet
  That would not run away?
Why need injustice seize the men
  From other States that come;
But, that they fear that Freedom's voice
  To slaves may not be dumb.
For this the honest Yankee's son
  Is into prison thrown,
And, if no friendly hand redeems,
  A slave he lives, alone.
Then, Massachusetts, gird thee up!
  Thy cause is Freedom, Right—
Thy noble heart will never shrink
  From this—the moral fight.
Send forth thy voice from shore to shore,
  Let Freedom's clarion ring,
'Til all the Free shall speed thee on,
  And round thy banners cling!
And Carolina, bow thy head,
  Thine is the cup of shame!
And Slavery is the Upas tree
  That blasts our sister's fame.—EMMELINE.

Miscellany.

From the Nonconformist.

ETHICS OF NONCONFORMITY.—PRACTICE.

Antinomianism! What shall we say of it? What need we say? It tells its own pedigree. Look in its sanctimonious face, and you will see the image of the beast there. Its breath is foul—its speech malignant—its whole bearing, the bearing of presumption and impudence. Common sense cannot be deceived by its flimsy sophistry—and every moral feeling of the soul is roused at its approach, and instinctively lifts up the heel against it.

Well! well! speak gently, lest you involve yourself in the condemnation you utter. Antinomianism has several forms, and it sometimes happens that they who are the loudest in their denunciations of it under one shape, hug it to their bosoms when it appears in another. To attempt a severance between faith and duty—to cry up the virtue of belief, and to cry down the obligation to act—to make men's hearts the sepulchres, rather than the soil, of truth—to justify the strangling of principles in their cradles, lest they should cry and give annoyance to neighbors—what is this but antinomianism? and who is more chargeable with this than they who are perpetually chiding nonconformity with their authoritative "Lie still?" And it is observable that both classes of antinomians base their tenets upon the modest assumption of supereminent spirituality. It is all for the gospel's sake that professed dissenters maintain a studied silence, and urge determined inaction in reference to their distinctive principles. They cannot consent to endanger the progress of true religion, by any serious effort to spread—what? Aye! What, on their own showing? Error? No! Uncertain opinions? Not at all! Conclusions fairly arrived at by human reasoning? This is not their way of putting it! But, revealed truth—a part and parcel of Christianity—a portion of the expressed mind of God. "Hush!" they cry, "for the sake of spiritual-mindedness, hush! Say nothing about that—do nothing to carry out that—baulk not the chances of Christian union by insisting upon that—peril not our present liberty by combining for that.

"'In shade let it rest like a delicate flower;
O breathe on it softly! it dies in an hour.'"

Flat antinomianism! Most barefaced, palpable, and heretical antinomianism!

Truth says, "Be—but be, in order to do?" The thoughts which she inspires must kindle into warm affections—and those affections must needs evolve themselves in action. Nothing born of truth *can* lie still—"born," we say, for there may be an image on the understanding, when there is no life in the conscience—and where there is not life, there can be no nonconformity. But all vitality, moral as well as physical, craves exercise—and a principle in the heart, though but of yesterday, like a new-born babe, will first cry, and then kick—first profess itself, and, as soon as may be, act.

It is easier to suffer than to do—to bear great trials, than to perform little deeds with cheerful perseverance—therefore, in these "Ethics of Nonconformity" have we placed "practice" after "self-sacrifice." In the last case, the *vis inertiæ* of a man's will is in his favor—in the first, it is dead against him. There, the line of gravitation falls before the wheels—here, behind them. And yet, that nonconformity which lives will assuredly act. At least, such is its innate tendency—a tendency which will put itself forth in deeds, unless the paralysis of some morbid theory of morals utterly destroys it.

The practice of the conscientious nonconformist will require comparatively little guidance. Like every other result of instinctive affection, itself will be its best preceptor. It may err in its means, and so may maternal fondness—but on the whole, even when left to itself, it is most certain of doing good. For, without wishing to disparage intelligence, whether natural or acquired, it is amazing how small is its power for usefulness, how trivial its influence, when placed beside those of deep sincerity. The very mistakes of the earnest man are often overruled for good—and the fuller the earnestness the less the danger of mistake. Deep waters are placid. Intense fires glow, but do not flame. The soul absorbed in the desire to realize one end, is calm and penetrating—and sees, not so much by reason as by intuition. Hence, all large-hearted reformers have acted as if by inspiration—and those of their deeds which caution might have pronounced to be madness, experience has proved to have resulted from more than mortal wisdom.

There is a lofty spirit of poetry in heroic acts, which lights up in all generous minds an emulation to achieve them. But, perhaps, in the eye of truth, we can sustain a yet nobler part. To do small services, as we have an opportunity—never to overlook them because they seem trival—to render them with cheerfulness, when they can yield us no revenue of praise—to pay them because we *can* pay them, not waiting till more is in our power—to trudge on day by day, without the excitement of a single incident—to take pains about little things as if they were great ones—to put soul into details, down to the very mode, if need be, of a shoe-tie—in short, so to show our attachment to truth as the affectionate child does to its mother, not by magnificent presents now and then, but in little, quiet, vigilant, every-day acts of kindness, done, and thought no more of when they are done,—done for the very pleasure of doing anything to express love—give us this as the purest, richest, noblest specimen of conscientious nonconformity. He who thus acts is the violet of the moral world; every breeze diffuses the delicious fragrance of his character. He may be unseen, and his head may droop in modesty; but there will be all around him an odor of his own faithfulness, and the perfume of his deeds will fill the neighboring atmosphere. The influence of that man will be balm.

And it is important to observe that this kind of activity, though the least exciting and the least noisy, is the most satisfactory, and, in the long run, the most useful. It spreads over the life an equable peace. It establishes a moral influence, daily augmenting in power, which, after a time, produces effects which startle their very selves And as the continual dropping of water wears away the stone, so an untiring attention to seemingly small duties, overcomes difficulties, thought, in the first blush of them, to be perfectly insurmountable. And then, what conscience begins with many shrinkings, and much reluctance, habit carries on with ever-increasing pleasure. The child grows into a man, with brawny muscles and stalwart limbs. A tone of health pervades the soul, and the whole frame becomes nerved and knit for exercise. The eye is quick—the heart is sound—the step is firm. O! what a contrast to the puling, pale-faced, tight-laced, hysterical sentimentality of the age!—the poor, inane thing, which pants for the excitement of the platform, and never lives save in a crowd—kept up merely by the brandy and water of public meetings, hot, strong, and with a *quantum sufficit* of sugar—and when at home, languishing, peevish, fit only for the sofa, and useless as an ailing girl. Reader! which lot will you choose? for the choice is even now within your power.

STREET SIGHTS IN LONDON.

This is a wonderful age. We have discovered steam, and the atmospheric principle, and useful knowledge, and the electric telegraph, and Warner's benevolent engines, and what not; our maxims too, are fine, cut-and-dried specimens of practical good sense; "Go-ahead," "Every man for himself," "The weakest to the wall," and "Devil take the hindmost."

We have found out that money is the one thing needful; that capital is the only thing to save the country, and that England (meaning you and I) can never have too much capital; that labor is a thing to be bought with capital at the lowest possible price; that laborers are machines for producing more and more capital, of which we (you and I) never can have enough; that some people believe laborers have souls, and all are convinced that they have bodies, but that the proper way to deal with them is, politico-economically, that is, as if they had neither bodies nor souls.

These are grand discoveries, we admit, but, with the exception of Warner, steam, useful knowledge, and the atmospheric, we do not think the dark ages, as they are called, need knock under. The dark ages never found out that nice adjustment of the process of taxation, by which the entire time and all the energies of the laboring man are insufficient to drive the wolf from the door; nor was the tyranny of feudal lords a whit more arbitrary or irresponsible than that with which, in our enlightened age, capital dictates the time and wages of labor.

What a sight is a "Block-up" near Temple Bar about four o'clock in the afternoon; the multitudes of vehicles of every class, from the carriage of the wealthy citizen to the hand-truck of the itinerant dealer in ginger beer, all huddled together, pell-mell, in apparent inextricable confusion; what noise, what tumult, oaths, jests, ejaculations, what ill-suppressed impatience of lost time, until, the leading obstruction being removed, the massive procession slowly creeps onwards, again to be blocked on Ludgate Hill or Cheapside.

Stop thief! An elderly gentlemen walks down Holborn Hill, with his silk handkerchief hanging invitingly out of his pocket, saying, "Come take me;" one of the light-fingered gentry following far behind, watches his opportunity; two middle-aged ladies keep an eye on the pickpocket, and soon as the crime is perpetrated, cry, "Stop thief!" the delinquent takes the hint, and throwing his head back on his shoulders, darts with the swiftness of a hare down the hill; doubles a coal wagon, is lost in a cab-stand, and disappears like a flash of lightning into Field lane, where he finds refuge and a market.

Sometimes he escapes scot free; but at last we meet him hand-cuffed with the identical handkerchief—the inquirer "hoist with his own petar," in custody of two tall policemen, who, with looks of triumph, anticipatory of being complimented as these "active officers," and rejoicing in a "case," bring the delinquent along. With streaming eyes, a couple of little draggled girls—partners in vice and misery, follow the prisoner, and the crowd run along in the kennel to catch a glimpse of his features, as, doggedly, and with an air of injured innocence, the poor wretch is hurried to captivity.

SMASH! *tinkle, tinkle*—a broken pane! One of the huge plate-glasses of one of our flash shops. A mob gathers in a moment; or, rather, it does not gather, it *appears* as if it came up through a trap in the wood-pavement; you hear the smash, and see the crowd, and can hardly tell which was first! the neighboring shopmen run out in alarm, find it in Snook's window, and run in again, rubbing their hands, and chuckling. Snooks himself, with brows knitted and stockings to match, rushes out, scans the mob with an inquisitive, suspicious look, which replies again to him with Macbeth's answer to Banquo, "Thou canst not say I did it." Snooks asks a tall policeman, who by the merest accident happens to be on the spot, what he (Snooks) pays rates for, to which the officer of justice, towering over the mob, like a stork among a flock of starlings, replies, "I'm sure I don't know." "Why didn't you take him?" inquires the victim. "Where is he?" inquires the man of the "force." "Don't you wish you may get him?" exclaims a mischievous butcher boy.

Screigh-ee-wee—keek-keek-keek—kee-wee-kee-wee—Tum-tum-tum.—'Tis Punch—our ubiquitous, immortal friend Punch.

In one of the quiet streets, debauching into the Strand, near enough to seduce the laughter-loving passers-by, yet not too near to interfere with the full flow of the living current—in an eddy of the populous stream, Punch establishes his theatre: at the first tap of drum and flourish of pandean pipe, the little populace of the neighborhood collect in great force; the fore-ground is made of little "toddles," behind them, tier above tier, are all ages of the rising generation; those who are to lay us in our graves; grown-up people, half ashamed, yet lingering, look on, in spite of business and care; even the Savoyard boy hitches up his organ and grins, as does the monkey on his shoulder, when Punch, belabored by the ghost, clamors lustily for the poker.

Crack—crack—crack—into his flanks goes the whipcord with right good will—he brings up a bit—now he stumbles again—*crack—crack*—he goes on his knees—he is whipped on his feet—he falls over on his side—he never gets up again. *Crack—crack*—Oh! very well—whip away till you are black in the face—the poor animal's time is up—his slavery is all over—he will never drag wain more. The mob comes up, as usual, through the chinks of the stones, or else drops down from the sky; but there it is, talking, shouting, giving advice, loosening the traces, dragging away the wagon shafts from poor old Dobbin, whose glazing eye, and short, heaving breath, show that his heart is broken. The whip—that universal horse medicine—is applied to head, withers, and flank; but it won't do; Dobbin merely lifts his head, as he would say, let me die in peace, winces under the lash, and lays himself down again.

The knacker is sent for. Dobbin cannot be permitted to die in peace—a dead horse and a *killed* horse are two different things in the cat's-meat market—the knacker's cart arrives in double quick—the mob admires the cart, the royal arms, and the inscription, "Knacker to her Majesty." The royal knacker—a swell knacker in cords and tops, with a bit of butcher's apron, just as big as a bishop's—merely to distinguish his profession—pole-axe in hand, descends from his vehicle; the delighted mob closes in, eager to witness the scientific operation. The pole-axe is driven at one blow through the frontal bone of the expiring animal; a willow wand, finger thick, is pushed into the hole, and twisted about in the brain pan with great dexterity; the animal is fearfully convulsed, writhing in the most intense agony—the mob is quite in raptures at every kick of one brute and twist of the other—fainter and fainter become the death-struggles of Dobbin—another turn or two, as a finisher—he is dead.

Now a chain is fastened to the dead horse's neck, and made fast at the other end to a windlass, with rack and pinion fixed between the shafts of the knacker's vehicle; this is tilted up, and Dobbin slowly ascends, amid the facetious remarks and jocose sallies of the gratified spectators. "Sassengers," exclams one fellow, (a laugh;) "Real Epping," shouts another, (laughter;) "Polonies," shrieks a third, (much laughter;) "Small Germans," "Leg of beef," "Kidney puddins," and a profusion of other allusions to the probable esculent qualities of the respected deceased.

A few extempore fights, got up by rival potboys, diversify the entertainment; the royal knacker disappears, the mob "maketh itself air, into which it vanisheth," and you walk off greatly pleased with the extreme sensibility and innate dislike of anything like cruelty, which so eminently distinguishes the true-born cockney.

We often pause to watch the progress of a batch of raw recruits following an iron-faced drill-sergeant through London streets, gawky lads, hawbucks, country clowns, and more rarely the pale-faced artisan, by pressure of competition, choked off his trade, and forced to take the "shilling." There is the determined-looking poacher, who has compromised with justice, and engaged to enlist to save himself from transportation or imprisonment; there is the discharged groom, in his master's livery waistcoat; and there, trotting along by himself, ashamed of his position and society, is the scamp of some decent family, the ne'er-do-well, the plague of his father, and the heart-break of his mother, with whom every course has been tried and tried in vain, and who is now abandoned to his fate, the necessary consequence of misconduct. There, too, in a shabby suit of black, remains of old decency, with downcast eyes and despair pictured in his face, is one who has tried many a way of life, and tried in vain; too poor to have any friends, and too proud to lead a life of dependence—he becomes a soldier.

There is a sympathizing look in the spectators, as these poor fellows, foot-sore and weary, pass along their way, casting hurried glances of astonishment at the splendors surrounding them on every side; we cannot help following them into the obscurity of their homes, and conjecturing what divers motives have contributed to drive them thence. Some caprice of village maiden, some worse than manslaughter of lordly pheasant, some step-mother darkening the threshold, some strike of work, some family bereavement, or, most lamentable of all, some sudden gust of passion or pride, the abandonment of reason in the fatal cup of intemperance; these are the sources whence spring the innumerable victims to the devouring man-of-war; these are the remote causes by which the empire of Britain is extended and maintained at the extreme ends of the earth.

Yesterday these were individuals, to-day they are component parts of a great machine; will, action, motion, absorbed in the great business of discipline; these are they who make the glory of heroes, who fill up, with big words despatches, who figure in the lists of killed, wounded, and missing; or who, escaping a thousand varied modes of death, return, shattered and out-worn, in the decline of life, to find themselves strangers in their own land.

A PASSAGE FROM "EOTHEN."

"Some people had come down to meet us with an invitation from the Pasha, and we wound our way up to the castle. At the gates there were groups of soldiers, some smoking, and some lying flat, like corpses, upon the cool stones. We went through courts, ascended steps, passed along a corridor, and walked into an airy, white-washed room, with an European clock at one end of it, and Moostapha Pasha at the other. The fine old bearded potentate looked very like Jove—like Jove, too, in the midst of his clouds, for the silvery fumes of the narguilè hung lightly circling round.

"The Pasha received us with the smooth, kind, gentle manner that belongs to well-bred Osmanlees; then he lightly clapped his hands, and instantly the sound filled all the lower end of the room with slaves,—a syllable dropped from his lips which bowed all heads, and conjured away the attendants like ghosts. Their coming and their going was thus swift and quiet because their feet were bare, and they passed through no door, but only by the yielding folds of a purder. Soon the coffee-bearers appeared, every man carrying separately his tiny cup in a small metal stand; and presently to each of us there came a pipe-bearer, who first rested the bowl of the tchibouque at a measured distance on the floor, and then on this axis wheeled round the long cherry stick, and gracefully presented it on half-bended knee. Already the well-kindled fire was glowing securely in the bowl, and so, when I pressed the amber lip to mine, there was no coyness to conquer: the willing fume came up, and answered my slightest sigh, and followed softly every breath inspired, till it touched me with some faint sense and understanding of Asiatic contentment.

"Asiatic contentment! Yet scarcely, perhaps, one hour before, I had been wanting my bill, and ringing for waiters in a shrill and busy hotel.

"In the Ottoman dominion there is scarcely any hereditary influence except that which belongs to the family of the Sultan; wealth, too, is a highly volatile blessing, not easily transmitted to the descendants of the owner. From these causes it results that the people standing in the place of nobles and gentry are official personages; and though many (indeed the greater number) of these potentates are humbly born and bred, you will seldom, I think, find them wanting in that polished smoothness of manner, and those well-undulating tones, which belong to the best Osmanlees. The truth is, that most of the men in authority have risen from their humble stations by the arts of the courtier, and they preserve in their high estate those gentle powers of fascination to which they owe their success. Yet, unless you can contrive to learn a little of the language, you will be rather bored by your visits of ceremony; the intervention of the interpreter, or dragoman, as he is called, is fatal to the spirit of conversation. I think I should mislead you if I were to attempt to give the substance of any particular conversation with Orientals. A traveller may write and say that "the Pasha of so and so was particularly interested in the vast progress which has been made in the application of steam, and appeared to understand the structure of our machinery—that he remarked upon the gigantic results of our manufacturing industry—showed that he possessed considerable knowledge of our Indian affairs, and of the constitution of the Company, and expressed a lively admiration of the many sterling qualities for which the people of England are distinguished." But the heap of common-places thus quietly attributed to the Pasha will have been founded, perhaps, on some such talking as this:

Pasha.—The Englishman is welcome; most blessed among hours is this, the hour of his coming.

Dragoman (to the Traveller).—The Pasha pays you his compliments.

Traveller.—Give my best compliments in return, and say I'm delighted to have the honor of seeing him.

Dragoman (to the Pasha).—His Lordship, this Englishman, Lord of London, Scorner of Ireland, Suppressor of France, has quitted his governments, and left his enemies to breathe for a moment, and has crossed the broad waters in strict disguise, with a small but eternally faithful retinue of followers, in order that he might look upon the bright countenance of the Pasha among Pashas—the Pasha of the everlasting Pashalik of Karagholookoldour.

Traveller (to his Dragoman).—What on earth have you been saying about London? The Pasha will be taking me for a mere cockney. Have I not told you *always* to say that I am a branch of the family of Mudcombe Park, and that I am to be a magistrate for the county of Bedfordshire, only I've not qualified, and that I should have been a deputy-lieutenant, if it had not been for the extraordinary conduct of Lord Mountpromise, and that I was a candidate for Goldborough at the late election, and that I should have won easy, if my committee had not been bought? I wish to heaven that if you *do say* anything about me, you'd tell the simple truth.

Dragoman—[is silent].

Pasha.—What says the friendly Lord of London? Is there aught that I can grant him within the Pashalik of Karagholookoldour?

Dragoman (growing sulky and literal).—This friendly Englishman—this branch of Mudcombe—this head-purveyor of Goldborough—this possible policeman of Bedfordshire is recounting his achievements, and the number of his titles.

Pasha.—The ends of his honors is more distant than the ends of the earth, and the catalogue of his glorious deeds is brighter than the firmament of heaven.

Dragoman (to the Traveller).—The Pasha congratulates your Excellency.

Traveller.—About Goldborough? The deuce he does!—but I want to get at his views in relation to the present state of the Ottoman Empire; tell him the Houses of Parliament have met, and that there has been a speech from the throne, pledging England to preserve the integrity of the Sultan's dominions.

Dragoman (to the Pasha).—This branch of Mudcombe, this possible policeman of Bedfordshire, informs your highness that in England the talking houses had met, and that the integrity of the Sultan's dominions has been assured for ever and ever, by a speech from the velvet chair.

Pasha.—Wonderful chair! Wonderful houses!—whirr! whirr! all by wheels!—whiz! whiz! all by steam!—wonderful chair! wonderful houses! wonderful people!—whirr! whirr! all by wheels!—whiz! whiz! all by steam!

Traveller (to the Dragoman).—What does the Pasha mean by that whizzing? he does not mean to say, does he, that our Government will ever abandon their pledges to the Sultan?

Dragoman.—No, your Excellency, but he says the English talk by wheels and by steam.

Traveller.—That's an exaggeration; but say that the English really have carried machinery to great perfection; tell the Pasha (he'll be struck with that) that whenever we have disturbances to put down, even at two or three hundred miles from London, we can send troops by the thousand, to the scene of action, in a few hours.

Dragoman (recovering his temper and freedom of speech).—His Excellency, this Lord Mudcombe, observes to your highness, that whenever the Irish, or the French, or the Indians rebel against the English, whole armies of soldiers, and brigades of artillery, are dropped into a mighty chasm called Euston Square, and in the biting of a cartridge, they arise up again, in Manchester, or Dublin, or Paris, or Delhi, and utterly exterminate the enemies of England from the face of the earth.

Pasha.—I know it—I know it all—the particulars have been faithfully related to me, and my mind comprehends locomotives. The armies of the English ride upon the vapors of boiling caldrons, and their horses are flaming coals!—whirr! whirr! all by wheels!—whiz! whiz! all by steam!

Traveller (to his Dragoman).—I wish to have the opinion of an unprejudiced Ottoman gentleman as to the prospects of our English commerce and manufactures: just ask the Pasha to give me his views on the subject.

Pasha (after having received the communication of the Dragoman).—The ships of the English swarm like flies; their printed calicoes cover the whole earth; and by the side of their swords, the blades of Damascus are as blades of grass. All India is but an item in the ledger-books of the merchants, whose lumber-rooms are filled with ancient thrones!—whirr! whirr! all by wheels!—whiz! whiz! all by steam!

Dragoman.—The Pasha compliments the cutlery of England, and the East India Company.

Traveller.—The Pasha's right about the cutlery. (I tried my scimitar with the common officer's sword belonging to our fellows at Mal a, and they cut it like the leaf of a novel.) Well, (to the Dragoman,) tell the Pasha I am exceedingly gratified to find that he entertains such a high opinion of our manufacturing energy; but I should like him to know, though, that we have got something in England besides that. These foreigners are always fancying that we have nothing but ships, and railways, and East India Companies. Do just tell the Pasha that our rural districts deserve his attention, and that even within the last two hundred years there has been evident improvement in the culture of the turnep.

Pasha (after hearing the Dragoman).—Through all Feringhistan the English are foremost and best; for the Russians are drilled swine, and the Germans are sleeping babes, and the Italians are the servants of songs, and the French are the sons of newspapers, and the Greeks, they are the weavers of lies, but the English and the Osmanlees are brothers.

Dragoman.—The Pasha compliments the English.

Traveller (rising).—Well, I've had enough of this. Tell the Pasha I am greatly obliged to him for his hospitality, and still more for his kindness in furnishing me with horses, and say that now I must be off.

Pasha (standing up on his Divan).—Proud are the sires and blessed are the dams of the horses that shall carry his Excellency to the end of his prosperous journey. May the saddle beneath him glide down to the gates of the haypy city, like the boat swimming on the third river of Paradise. May he sleep the sleep of a child, when his friends are around him; and the while that his enemies are abroad, may his eyes flame through the darkness—more red than the eyes of ten tigers!—farewell!

Dragoman.—The Pasha wishes your Excellency a pleasant journey.—pp. 14—18.

From the London Punch.

MRS. CAUDLE'S CURTAIN LECTURES.

Mr. Caudle has lent an Acquaintance the Family Umbrella—Mrs. Caudle Lectures thereon.

"Bah! That's the third umbrella gone since Christmas. What were you to do? Why let him go home in the rain, to be sure. I'm very certain there was nothing about *him* that could spoil. Take cold, indeed! He does n't look like one of the sort to take cold. Besides, he'd have better taken cold than take our only umbrella. Do you hear the rain, Mr. Caudle? I say, do you hear the rain? And as I'm alive, if it is n't Saint Swithin's Day! Do you hear it against the windows? Nonsense; you don't impose upon me. You can't be asleep with such a shower as that! Do you hear it, I say? Oh, you *do* hear it! Well, that's a pretty flood, I think, to last for six weeks; and no stirring all the time out of the house. Pooh! don't you think me a fool, Mr. Caudle. Don't insult me. *He* return the umbrella! Anybody would think you were born yesterday. As if anybody ever *did* return an umbrella! There—do you hear it! Worse and worse! Cats and dogs, and for six weeks—always six weeks. And no umbrella.

"I should like to know how the children are to go to school to-morrow. They shan't go through such weather, I'm determined. No: they stop at home and never learn anything—the blessed creatures!—sooner than go and get wet. And when they grow up, I wonder who they'll have to thank for knowing nothing—who, indeed, but their father? People who can't feel for their own children ought never to be fathers.

"But I know why you lent the umbrella. Oh, yes; I know very well. I was going out to tea at dear mother's to-morrow,—you knew that; and you did it on purpose. Don't tell me; you hate me to go there, and take every mean advantage to hinder me. But don't you think it, Mr. Caudle. No, Sir; if it comes down in buckets-full, I'll go all the more. No: and I won't have a cab! Where do you think the money's to come from? You've got nice high notions at that club of yours! A cab, indeed! Cost me sixteenpence at least—sixteenpence!—two-and eightpence, for there's back again! Cabs, indeed! I should like to know who's to pay for 'em? *I* can't pay for 'em; and I'm sure you can't, if you go on as you do; throwing away your property, and beggaring your children—buying umbrellas!

"Do you hear the rain, Mr. Caudle? I say, do you hear it? But I don't care—I'll go to mother's to-morrow; I will; and what's more, I'll walk every step of the way,—and you know that will give me my death. Don't call me a foolish woman—it's you that's the foolish man. You know I can't wear clogs; and with no umbrella, the wet's sure to give me a cold—it always does. But what do you care for that? Nothing at all. I may be laid up for what you care, as I dare say I shall—and a pretty doctor's bill there'll be. I hope there will! It will teach you to lend your umbrellas again. I should n't wonder if I caught my death; yes: and that's what you lent the umbrella for. Of course!

"Nice clothes, I shall get too, trapseing through weather like this. My gown and bonnet will be spoilt quite. Need n't I wear 'em, then? Indeed, Mr. Caudle, I *shall* wear 'em. No, Sir, I'm not going out a dowdy to please you or anybody else. Gracious knows! it is n't often that I step over the threshold; indeed, I might as well be a slave at once,—better, I should say. But when I do go out, Mr. Caudle, I choose to go as a lady. Oh! that rain—if it is n't enough to break in the windows.

"Ugh! I do look forward with dread for to-morrow! How I am to go to mother's I'm sure I can't tell. But if I die, I'll do it. No, Sir; I won't borrow an umbrella. No; and you shan't buy one. (*With great emphasis.*) Mr. Caudle, if you bring home another umbrella, I'll throw it in the street. I'll have my own umbrella, or none at all.

"Ha! and it was only last week I had a new nozzle put to that umbrella. I'm sure if I'd known as much as I do now, it might have gone without one for me. Paying for new nozzles, for other people to laugh at you. Oh, it's all very well for you—you can go to sleep. You've no thought of your poor patient wife, and your own dear children. You think of nothing but lending umbrellas!

"Men, indeed!—Call themselves lords of creation!—pretty lords, when they can't even take care of an umbrella.

"I know that walk to-morrow will be the death of me. But that's what you want—then you may go to your club, and do as you like—and then, nicely my poor dear children will be used—but then, Sir, then you'll be happy. Oh, don't tell me! Else you'd never have lent the umbrella!

"You have to go on Thursday about that summons; and, of course, you can't go. No, indeed, you *don't* go without the umbrella. You may lose the debt for what I care—it won't be so much as spoiling your clothes—better lose it: people deserve to lose debts who lend umbrellas!

"And I should like to know how I'm to go to mother's without the umbrella? Oh, don't tell me that I said I *would* go—that's nothing to do with it; nothing at all. She'll think I'm neglecting her, and the little money we were to have we shan't have at all—because we've no umbrella.

"The children, too! Dear things! They'll be sopping wet; for they shan't stop at home—they shan't lose their learning; it's all their father will leave 'em, I'm sure. But they *shall* go to school. Don't tell me I said they should n't; you are so aggravating, Caudle; you'd spoil the temper of an angel. They *shall* go to school; mark that. And if they get their deaths of cold, it's not my fault—I did n't lend the umbrella."

"Here," says Caudle in his MS., "I fell asleep, and dreamt that the sky was turned into green calico, with whalebone ribs; that, in fact, the whole world revolved under a tremendous umbrella!"

From Captain Pidding's Chinese Olio and Tea Talk.

CHINESE MODE OF TAKING WILD-FOWL.

The Chinese mode of taking wild-fowl, with which the neighborhood of Canton abounds, is curious and somewhat unsportsmanlike. There is no missing fire—no powder getting damp—no barrel bursting—no bother with dogs—nothing but sport, and no "mistake." Whenever they see a quantity of ducks settled in any particular piece of water, they send half a dozen gourds to float among them. These gourds resemble the pumpkins in England; but being hollowed out, they float on the surface of the water. On large pools they leave twenty or thirty. At first the fowl are shy at coming near them, but by degrees they get courage; and as all birds at length grow familiar with a scare-crow, they soon gather round them, and amuse themselves by "whetting their bill" against them. When the birds get pretty familiar with them, they then prepare to deceive them more effectually. A Chinese hollows out a pumpkin which is pretty large, and after making holes to see and breathe through, he claps it on his head. Thus accoutred, he wades slowly through the water, keeping his body under, and letting nothing be seen above the surface but the pumpkin, in which is his head. In this way he moves imperceptibly towards the fowl, which suspect no danger. At last he fairly gets in among them; while they having been long used to see gourds, take not the least alarm, even when the enemy is in the very midst of them; who, whenever he approaches a fowl, seizes it by the legs, and draws it with a sportsmanlike (?) jerk under the water. He then fastens it to his girdle and proceeds on to the next victim, till he has loaded himself with as many as he can fairly walk off with.

THE THAMES TUNNEL SURPASSED.

We find the following extraordinary account in a letter from Marseilles in the *Debats*:—"There has been long known, or believed to exist, at Marseilles, a tunnel or submarine passage, passing from the ancient Abbey of St. Victoire, running under the arm of the sea, which is covered with ships, and coming out under a tower of Fort St. Nicholas. Many projects for exploring this passage have been entertained, but hitherto no one has been found sufficiently bold to persevere in it. M. Joyland, of the Ponts-et-Chaussees, and M. Matayras, an architect, have, however, not only undertaken, but accomplished this task. Accompanied by some friends and a number of laborers, they went, a few days ago, to the Abbey, and descended the numerous steps that led to the entrance of the passage. Here they were the first day stopped by heaps of the ruins of the Abbey. Two days afterwards, however, they were able to clear their way to the other end, and came out to Fort St. Nicholas, after working two hours and twenty minutes. The structure, which is considered to be Roman, is in such excellent condition, that in order to put it in complete repair, a cost of no more than 500,000f will be required; but a much larger outlay will be wanted to render it serviceable for modern purposes. This tunnel is deemed much finer than that of London, being formed of one single vault, of sixty feet span, and one-fourth longer."

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, an water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warranted title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any par of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a groce.

Agency for effecting insurance against fire in all parts of the Union.

Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.
Basement Office, 20 Wall Street

November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Croton shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail.

CHARLES WISE,
Northwest corner Arch and Fifth streets.
Philadelphia, 8th, mo. 17th 1843. tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2,00 a year if paid in advance; $2,50 if not paid within six months. $10,00, in advance, will pay for six copies for one year, sent to one address; and $30,00 will pay for twenty copies.

A full assortment of anti-slavery publications is kept constantly on hand. Also, a handsome variety of miscellaneous books, and useful and fancy stationery.

All letters relating to the business of the office should be directed to *J. Miller McKim*, No. 31 North Fifth st.

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